8.2.9.

MEDELA IGNORANTIÆ:
OR
A Juſt and plain Vindication
OF
HIPPOCRATES and GALEN
FROM
The groundleſs Imputations of M. N.

WHEREIN

The whole Subſtance of his Illiterate *Plea*, intituled *MEDELA MEDICINÆ* is occaſionally conſidered.

By *ROBERT SPRACKLING*
Doctor of Phyſick, *Coll. Lond.*

Unum hoc Medicus rectè agit, quod rectè cognoſcit.

Licenſed, *Feb.* 24. 166⅘
Roger L' Eſtrange.

London, Printed by *W. G.* for *Robert Crofts* at the *Crown* in *Chancery-lane* under *Serjeants-Inn*, 1665.

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1665.

MVSEVM
BRITAN
NICVM

To the Admirably Learned

Doctor Francis Glisson,

Publique Profeſſor of Phyſique in the Famous Univerſity of *Cambridge*, and Fellow of the College of Phyſicians in *London*.

SIR,

MY *thoughts and conſiderations could not reflect on a fitter Patron for this neceſſary defence of* Hippocrates *and* Galen, *than the great and univerſally owned* Hippocrates *of our own Nation. Eſpecially, it being an Anſwer to a proud and provoking Treatiſe, ſtuft with invectives againſt the generality of Phyſicians, many of whom*

have received their Learning from your unerring dictates, and their promotions from your judicious Approbation. For Cambridge *can never forget, that when her Theology and Law lay bleeding and expiring by the Swords of Rebels and Uſurpers, Phyſick alone præſerved her periſhing fame alive: This, now contemned,* Learning, *(when all the other light amongſt us was totally eclipſed, not to ſay, extinguiſhed) ſhining by vertue of our* Apollo's *chair in its Meridian Splendor.*

I hope, therefore, that your ſingular, and ſcarce imitable affection to the publick good, will incline you to reflect on that juſt ſeverity, wherewith I am ſometimes unavoidably conſtrained to rebuke the preſumption

of

of this Fantastick Pleader, as on the just deportment of a too much injured Defendant, towards an unreasonable and malitious Plaintiff. κόλασις, ἀλλὰ τιμωρία. For this Innovatour cometh Armed with Contempt and contumelious Opposition, not only to the renowned Ancient Authors, who were once your own Instructors: But likewise to the Authority of the Honourable Society, and legally established Corporation of Physicians, whereof you are now a principal member: and no less, to the Honour and Dignity of Academical Degrees, both Domestick and Forein, whereof it hath so long been your venerable Office to create the one, and confirm the other.

He seemeth to insinuate, that

none

none are allowable Practitioners of Phyſick, who have juſtifiably undergone their regular exerciſes and examinations, without learning to violate the Laws of the Kingdom, to which their Allegiance is due. (At leaſt, in compariſon of ſuch Clandeſtine intruders, who fear a due Tryal, as the Fellon doth the Bar; And have no better approbation, than that of their own perniciouſly deluded Vulgar, who will rarely fail to catch at any bait of novelty, although it prove their venome in concluſion.)

But, Sir, my aim being altogether at plain ſignificancy, as this Subject requireth, you may the leſs wonder to ſee me ſo rude in the Dedication of this Triſle as to obtrude it, without any Rhetorical embelliſhments or ſtu-

dyed

dyed Elegancy to please the Reader's fancy, and circumvent his judgment without better excuse or modester prætences on the eminent Philosopher and Physician of Europe. *Your* Anatomia Hepatis *is by all acknowledged the fullest and most perfect History that hath in any Age been written concerning any part of the body. Your other Treatise* De Rachitide *is admired and used by the world, as the most exact and uncapable of addition, that hath yet been Compiled concerning any Disease. This Archetype Tractate at its first publishing was known more generally than the Disease, whereof it treated, and you are the only Writer that any Generation hath observed to begin and perfect at the*

same instant. Yet Notwithstanding these Glories which are heaped on you by the Learned World, you must excuse this confident (I cannot but say, too detracting) Dedication, on account of your unparalell'd goodness and humility, which will include your benign apprehensions of my Gratitude for the best part of my knowledg which I here must own to have receiued from you, and indulgence to my hopes of your favour to my incapacity of otherwise acknowledging it.

For, to be plain, Sir, I think no man (so far am I from expecting it from the solidity and sublimity of your own judgment, that was never yet at leisure to sport with flies and shadows) can in common reason

expect

expect any thing not trivial and ordinary in these sudden Animadversions on such a Pedantique and Barren Apology, as this opinionated Pleader hath fantastically framed, though not without study and tædious industry (nay, fury and zeal) for ignorance and temerity.

If both these happen to be my own crimes, I shall not impute them to any infection from the Pleader's counterfeit Medela *or* Mercurial *venome, but rather confide in your Candour and Pardon of*

SIR,

The unworthiest of your

Debtors and Honourers.

Robert Sprackling.

To the READER.

READER, I am to advertise thee of three things, in reference to thy better perusal and more candid censure of this ensuing Treatise; First, That neither its title, nor any other (though frequent) accusations in it of the Pleader's ignorance can reasonably appear too Sarcastical or Severe, if we observe either the apparent grosness of his errors, or his præsumption and levity in the manner of asserting them, without so much as prætended reason or argument. Secondly, that when I judge him by the immodesty and rashness of his Pen (for he professeth to conceal his name) to be some common hanter of the Press. My intentions are

therein

therein more ingennous, than to reflect on the not more frequent then Meritorious *labours of ſome late Writers, who have converted that inſtrument of miſchief to thoſe noble uſes,* præſervation of Loyalty, and advancement of Learning. *Thirdly, that the very Frontiſpeece of his mugatory Pamphlet, hath cauſed me to apprehend my ſelf not obliged to any other carriage towards him, than what is due to the ordinary* Agyrtæ *and Quack-ſalvors, he having in open deſpight of Univerſities and Laws, at the firſt mounting his bank created* ex nihilo, *and proclaimed himſelf,* Medicus Londinenſis, *ſetting up this Triumphant Bill of his wonders* Medela Medicinæ.

Prurigo ſcribendi eſt Scabies Medicinæ.

In the mean time, wiſer men may ſmile both at him and me, that endevour to queſtion or clear ſuch points as long and manifeſt experience hath decided, when neither of us (as appeareth by our weakneſs in writing and judging) is ſo fit to teach,

teach, as to ſubmit. However, things are the better adapted, in that a Trivial Opponent hath found a contemptible Anſwerer, who was willing to take this notice of him, when it became all of Learning, or quality, to overpaſs him in a ſcornful ſilence.

Medela

Medela Ignorantiæ:
OR
AN ANSWER
TO
Medela Medicinæ, &c.

IT cannot be expected, that I ſhould confine my ſelf to the ſtrict proſecution of this Pleader in his crooked paths, and cryptical Method; fitter for a Romance or Poetical Rhapſody, than a ſerious Medical Diſcourſe.

This were to be guilty of the like tædious impertinent inculcation of the ſame things, in an enormous ſuperfluity of words, whereby we may promptly diſcover him to be rather ſome common

Scribler, than any warrantable Author. Besides, his whole design being unhandsom Reflection on the *Coacal* and *Galenical* Doctrine; I shall begin at his more direct attempts against it, and thither reduce the many extravagancies of his Pamphlet, thereby disengaging the Reader from the second trouble of his endless Tautologies, and affected Loquacity, which deserveth no better entertainment, than *quis docuit Psittacum?* or *quis leget hæc?*

In this procedure, I shall be far from delivering the sence of those Ancient Authors, whom I undertake to vindicate, according to any private conjectural exposition of my own: But on the contrary, either as the words themselvs naturally and apparently import, or according to their received meaning, in the judgment of both ancient and modern Interpreters and Commentators.

Withal, as I have designed the clearest order that I could imagin this Subject to be capable of, so also (although the

Reader

Reader will not eaſily judg me tædious in Anſwering that which I were ſoon weary with Reading) I have ſollicitouſly endevoured the greateſt brevity, that might conſiſt with ſignificancy and perſpicuity. This præmiſed, I ſhall hereafter be ſparing to obſerve how this confuſed Writer, as well in his wandrings and compaſſings, as Sound and Emptineſs, hath acted to the life the ſpecial part of a No-ordinary Mountebank.

In his ninth Chapter he deſperatly aſſaileth *Hippocrates* his *Aphoriſms*, and after he hath acknowledged that the tenth, eleventh, and twelfth of the firſt Book are good, which forbid Feeding a Patient at the time of a Paroxyſm, and in the height of a Diſeaſe; he reſolveth us, that neither the Patient nor any other will then permit it. Here we ſhall ſee how accuratly Mr. *M. N.* diſcourſeth, for the twelfth *Aphoriſm* mentioneth not Diet or Food in any one Syllable, onely expreſſeth the time and nature of Paroxyſms. As for the other two, wherein

Food is prohibited, the certainty which he vainly affirmeth of the Patient and his Attendants refusal, will be no Diminution to their gravity and usefulness; the contrary custom being in most ordinary Administrations too apparent to Practitioners in Physique, who can difficultly dissuade them from the use of Broths of Barley, nay of Flesh: Yea, *Van Helmont*, whom Mr. *M. N.* so applaudeth, doth allow a free use of any Drink, through the whole course of the most acute Disease, which is plainly prohibited in these *Aphorisms:* and therefore it may be easily observed how little this Pleader understandeth the sence of *Hippocrates*, for he mistakingly talketh of Feeding and Food: *If the Patient* (saith he) *would or could*, whereas the great Physician forbiddeth not only gross meats, but all inward Diet, ἀυτίκα λεπτεῖς διαιτᾶν, in his tenth *Aphorism.* So that ptisan it self is here excluded, which the Patient oftentimes can both take and desire. Not to mention either the various

rious depravation of the ferments in the Ventricle, or the like different affections of the Nerv *ſexti paris*, according to the ſeveral humors, which in ſuch Diſeaſes afflict it, both which cauſe ſometimes not only ſimple appetite and deſire of meat, but extraordinary, malacious and unnatural luſts after meats deſtructive to the diſeaſed; nay, to the ſtrong and healthy. However, if any thing were culpable in this Doctrine of *Hippocrates*, he ought to have corrected his error, not miſconſtrued his ſence. In the next place (ſaith he) *the two and twentieth is falſe in many caſes, and deſtructive in others, for it commands us to delay purging, till crudities be cocted, and the greateſt part of them are incapable of Coction, eſpecially in the Diſeaſes of this Age.* But it is eaſie to perceive, that here Elaterial purgations are only forbidden; Epicratical, or Lenitive are not; and the former not in a general ſence, as the Pleader would have, but in Fevers only: The words are theſe, πέπονα φαρμακεύειν

μακενεῖν καὶ κινέειν, *only cocted matter is to be forcibly purged*; for therefore κινέειν is added, to denote that violent purgation; yet still he excepteth Turgent matter, which he alloweth violently to be expelled, even in the beginning of acute Diseases, without prævious Concoction. And it had become *M.N.* to have spoken particularly to the meaning of this *Aphorism*, and produced some reason for his condemnation of it, which otherwise is not only ignorance, but arrogance.

The twenty fourth he styleth *Destructive*, because it alloweth but seldom to purge in the beginning of a Disease: But why, Sir, so destructive? the reason which you assign is, because the *Orgasmus* of humors commenceth, and the Patient is able to bear the remedy; you should have observed in the former *Aphorism*, that purgations of Turgent humors are allowed in the beginning of Diseases; but yet, τὰ πλεῖστα οὐκ ὀργᾶ, this Orgasmus (saith *Hippocrates* there) is

is but ſeldom, and therefore here admoniſheth that purging be but ſeldom uſed; for experience, even to this day, teacheth us, that this Turgency is but very rare; and as *Heurnius* ſaith in his Comment on the two and twentieth *Aphoriſm*, *Plures morbi acuti ſequuntur materiam ſtabilitam: Moſt acute Diſeaſes follow the matter ſetled.* Well, but you exclaim that this *Aphoriſm* contradicteth the twenty ninth of the ſecond Book, which injoyneth Purging in the beginning of a Diſeaſe. Theſe in all ages moſt admired Peeces of *Hippocrates* writings are with you falſe, deſtructive, contradictory, to omit other expreſſions of your prudence and modeſty; That part of the twenty ninth *Aphoriſm* which you urge, is thus, ἀρχομένων μὲν νόσων ἢν δοκέῃ κινέειν, κίνει. *When Diſeaſes begin, if any thing ſeem fit to be moved or purged, move it.* What would you infer from hence? *Hippocrates* hath already allowed, that ſometimes Purging is to be uſed in the beginning, and here

he would have that matter then purged which is fitting to be purged.

I doubt you read this paſſage in ſome *Engliſh* Book falſly Printed, for I cannot imagine, that you ſhould be ſo void of common ſenſe, as to think that the ſubſequent part of this *Aphoriſm*, *viz.* that the patient ſhould be ſuffered to reſt and be free from Purgative motions at the height and extremity of the Diſeaſe, ſhould prove that what ought not to be purged in the beginning (or humors not turgent) is to be purged, and that this ſhould render *Hippocrates* guilty of contradiction.

Now you proceed to the ſecond Book, and gravely inform that the firſt *Aphoriſm* of note, is the tenth; yet the invalidity of the precedent ones you ſhew us by no reaſon or argument. But the tenth is blam'd by you, becauſe it commands us before we purge to render the paſſages paſſable; this you will not have to concern us ſo much in this Age, becauſe we have ſuch remedies as will unlock

unlock the paſſages, aſwel as draw away the humors, at one and the ſame time; of what crime then is *Hippocrates* guilty, who lived in an Age deſtitute of ſuch Medicines? Yet this accuſation being in other places repeated by you, take this plain Anſwer once for all; all his *Aphoriſms* which concern Elaterial purging, as by *Ellebore*, *Peplium* and other violent Catharticks (to which you peremptorily aſcribe malignity, as if therefore they were not at all to be uſed) are of great beneficial uſe, when that forcible manner of evacuation is required; ſo that his Sentences muſt prævail in thoſe preſſing emergencies when your Nugatory animadverſions are exploded and derided. But becauſe you ſeem to allow this inſtruction to concern us ſomewhat, to ſatisfie you further, This wiſe Antient is here ſpeaking of purging impure bodies in their imperfect recovery from acute Diſeaſes, wherein our benigne and lenitive Medicines are not with abſolute ſafety to be præſcribed, except,

except, with this caution of making the paſſages meable; for otherwiſe in very weak bodies obſtructed they may be præjudicial; meeting a ſtop in their ſlow gentle motion, they may fume to the brain, debilitate further the ſtomach or inteſtines by their flatulency, corrupt, or occaſion a diſorderly fermentation in the blood, whoſe *craſis* is yet very weak, and produce many other effects highly dangerous to the patient, which Empiricks obſerve not.

The twentieth, you determine to have nothing of certainty in it, which ſaith, that young men whoſe bodies are laxative, grow coſtive when they are in age, and *è contra.* This again is magiſterially ſaid, without a word of proof. However, it is, indeed in ſome reſpect, uncertain, becauſe Dyet, Medicine or Diſeaſe may procure an alteration; otherwiſe I cannot ſee, why this doctrine is not exceeding rational and certain. If young men have κοιλίαν ὑγρὰς, *moiſt bellies*, ſo that they continue as it were

were in a conſtant natural Flux, and abundantly evacuate their moiſture, ſurely in time the inteſtines will contract a dryneſs, and conſequently a coſtiveneſs; on the other ſide, if they be coſtive in their youth, ſo that too grear quantity of humid and ſerous excrements be retained in the body, it ſtandeth with reaſon, that when age cometh on, and the inteſtines become weak, the tone of the nervs is laxated, and the ſame humors then flow forth. Neither is their putrefaction in the mean time to be ſuſpected, ſo long as the body continues in a ſalubrious eſtate, and they circulate orderly in the maſs of the blood. And if Diſeaſes and other extrinſecal contingencies ſhould have expreſſed exceptions in Aphoriſtical Sentences, they would not deſerve that name, but be like the frivolous verboſity and inſignificancies of Mr. *M. N*'s Tædious Plea.

But let us hear him further, *The twenty third, which ſaith, that acute Diſeaſes come to a Criſis in fourteen dayes; and the twenty*

ty fourth, which pretends to describe a certainty of critical motions, are fond and false, as I have already proved the whole doctrine to be, which concerns Crises and Critical dayes. And truely he before in his nineteenth Aphorism confesseth enough to overthrow all that doctrine; saying, that the prædictions of the events of acute Diseases are uncertain.

Although this confession cannot at all impair the *Coacal* doctrine, as I shall anon make appear, yet, what stupidity is this in the Pleader? the nineteenth Aphorism, if it speak of Critical prædictions, as perhaps it may, then it is so far from overthrowing the doctrine of *Crises*, that on the contrary it præsupposeth and confirmeth it; if other prædictions be understood, where is the confession that is to overthrow the whole doctrine of *Crises*? Let him not depend on his own framed word *Events*, and mean by them *Crises*, for it is not to be found in the Aphorism, though it be there understood, in a sence there otherwise explained,

ed, as appeareth by the words themſelvs; τῶν ὀξέων νουσημάτων ἁ πάρπαν ἀσφαλέες αἱ προδιαγνωσεις, ὅτε τοῦ θανάτου, ὅτε τῆς ὑγιείης. *The prædictions of acute Diſeaſes are not wholly certain, whether they be of death or health* (or *recovery*.) Is this any thing to your purpoſe concerning *Criſes*? which although they ſhould be ſuppoſed certainly to fall out, yet their terminations either in death or recovery may be fallible and uncertain.

But what other high fault is here to be laid to *Hippocrates* his charge? he pretends to deſcribe a certainty of Critical motions, which doctrine, you ſay, is *fond and falſe*; nay, more, *that you have proved it to be ſo*; yet however, be pleaſed to ſhew us where you found this prætence, for I find no ſuch thing in that Author? It is not enough to ſay that he nameth the Motions or the Days, unleſs you ſhew where he declareth the certainty of them, with as much confidence as you do his fondneſs and falſity. You muſt not ſuppoſe it eſſential to an Aphoriſm,

Aphoriſm, to have its ſence extended to all particulars and circumſtances; It is ſufficient that it contain the cleareſt truth that the matter is capable of, and the beſt directions that can be given, where more determinate are not poſſible, elſe moſt moral and politique Sentenceswould be culpable;as for example, this ſaying, *Obſequium amicos, veritas odium parit*; though it were not ſo univerſally verified in the late rebellious times, that the whole Nation ſhould be ſtigmatized with a Character from it; yet ſo great was the number of thoſe which experienced the uſe and gainful effects of it, that it may be concluded to hold generally true.

Now, as to your tædious impertinent diſcourſe concerning *Criſes*, wherewith you begin your ninth Chapter,learn thus much in brief, that it is certain and confeſſed by all, that there are ſuch things as Critical motions; It is alſo certain and denyed by none that I know (unleſs ſuch Sciolists deny it, as you ſeem by

ſome

ſome heady expreſſions to do) that theſe motions happen more commonly on the dayes ſpecified by *Hippocrates*, than any other; in the mean time we willingly allow, that acute Diſeaſes are not critically terminated ſo frequently in theſe Northern, as in other hotter regions. This then præmiſed, all that he hath to Object is,

Firſt, that *Hippocrates* ſuppoſeth a kind of charm in the number Seven: This is idely obſerved, he only ſaith that a Septenary is like to the law of nature, which may be ſaid in the ſame ſence of a prædominant Diſeaſe, that is contrary to nature, and for the ſame reaſon, which he allegeth, becauſe all things are diſpenſed according to it; and all this may be granted without conjuring.

Secondly, that *Galen* aſcribeth the Critical days to the motion of the Moon; I grant that this Philoſophy is now exploded, and the cauſe of Critical motions more truly imputed to the condition and motions of the blood, by the learned

learned Doctor *Willis*: But what doth this signifie to you, who are so far from assigning any cause, that you frontlesly deride the very name of *Crisis* it self, and argue out of late Authors by the help of their *Indices* against the cause imagined by *Galen*, and other more improbable suppositions of modern writers, and all this while you proceed on old peripatetical notions of light and heat, contrary to what you in another place labour to establish?

Quo teneam vultus mutantem Protea nodo?

Thirdly, *That the doctrine of* Crises *is a Cloke to the Ignorance of old pedantique Practicers.* A foul Mistake, which in some places would have been corrected by the hand of Justice. If you can accuse any old or young licensed Practicer of denying his aid, on any groundless prætence of an expected *Crisis*, and neglect to do it, you are neither just to the faculty of Physique, nor charitable to the

the publique. I can ſee nothing elſe beſide Scomme and repetitions of what is already anſwered in all the ſhameleſs prolixity of your diſcourſe concerning *Criſes*, and therefore I proceed to your next exception; which is in theſe words;

The thirty ſixth ſaith, that Purgations in healthy bodies, and in bodies abounding with ill juices, are impairing of the ſtrength and vigour: which is a kind of Riddle that none of the Commentators can ſolve; for if in both theſe caſes a Purge be pernicious, when, I pray you, ſhall it be adminiſtred? Thus ſtill he produceth ſomewhat not to be found in *Hippocrates*, and then heedleſly tilteth at his own Wind-mill. For the Aphoriſm ſpeaketh not of all bodies abounding with ill juices, whereof ſome may be very ſtrong, and require ſtrong Purgations, but the perſons ſpoken of are οἱ πονηρῇ ξοφῇ κρεώμενοι, thoſe who uſe dyet entirely evil; ſo that they are deſtitute of Nouriſhment and Strength, faint and diſpirited, as well as abounding with ill juices. Here al-

tering Medicines are to be us'd, and humors to be well coƈted, then the paſſages are to be made meable, that the *Cacochymical* matter may be directly evacuated, without danger of aſſaulting the principal parts; which in theſe weak bodies it eaſily might, if it were only moved by a gentle Purgation, and not ſecurely evacuated out of the body, as it cannot be without præcedent Concoƈtion. All which ſafe and long experienced proceſs you have denyed before, with as much circumſpection, as you framed this laſt exception. And pray tell us by the way, what Commentator is troubled to ſolve your great Riddle? ſurely ſuch a *Davus* as your ſelf, who firſt lay'd the block, and then ſtumbled at it.

The thirty ſeventh, he ſaith, *agrees with the former*. As much as truth doth with you. In the former he declareth the ill events of Purgations in healthy bodies, which is exolution and weakneſs; here he ſpeaketh of the Inconvenience, which they undergo in the time or inſtant of Purging,

Purging, they are φαρμακευθῆναι ἐργώδεως, *cannot be Purged without difficulty and pain*, though weak *Cachochymical* perſons (of whom he alſo ſpoke before) may until their bodies be deſtroyed.

The forty one ſaith, they which are ſubject to Swoundings or Fainting, dye ſuddenly: which every dayes experience proves manifeſtly falſe. See how juſt he is to *Hippocrates*, who ſaith, that ἐκλυομένους πολλάκις, *thoſe who faint often*; by which frequent invaſion of the fits, the ſpirits cannot but be extremely diſſipated: to which fainting often he addeth ἰσχυρῶς, when the fits are alſo ſo ſtrong and violent, that at every acceſſion of them they are difficultly recovered: withal he provideth that they ariſe ἄνευ φανερῆς προφάσιος, without any manifeſt cauſe, as faſting, evacuation, ſudden incuſſion of terror, or the like; but wholly from debility of nature and defection of ſpirits; and when all theſe circumſtances concur, he concludeth that they dye

ſuddenly. And this (notwithſtanding the errour and pertinacy of *M. N.*) is by experience proved *manifeſtly true. The reſt in this book* (he ſaith) *are moſt of them agreeable, to the common dictates of every man's Mother's wit, that hath ſeen any common accidents and circumſtances concerning the ſick.* Then ſurely your Mother's wit is very ſmall, that you could no better underſtand the laſt Aphoriſm, wherein you inſtanced, than which there is none more plain in all the ſeven Books. But let me tell you, that if the matter of an Aphoriſm be ſolid truth, it may not be depretiated as uſeleſs, for its facility and perſpicuity. *Omne totum eſt majus ſua parte, Every whole is greater then its part*; loſeth not its credit in *Geometry*, becauſe it is the dictate of every man's Mother's wit: Beſides, all propoſitions that have a natural evidence, are not perpetually preſent to a man's thoughts, and therefore he cannot juſtly complain of a good collection of them. One of the ancienteſt,

ſafeſt,

ſafeſt, and moſt profitable Canons in Morality is *Noſce teipſum*; and yet it is more than probable, that it was quite out of your mind, when you publiſhed this Book.

In the third book the firſt three are little conſiderable. I ſuppoſe becauſe they were never conſidered by you. *And from the thirty to the twenty fourth, you have nothing but common notions and Prognoſticks about the turns of weather*, &c. *ſome of which particulars are falſe* (but this is a great ſecret, they are not to be nam'd) *others frivolous, the reſt are*, & lippis & tonſoribus nota, *obvious to every one, and the whole is more fit for an Almanack, than the great monument of Phyſick.* The Reader may wonder with what face, this ignorant Scribler can dare thus to heap calumnies on this antient and ever famous Writer, without ſeconding them with any one pretended, though but fallacious, Argument. Let him but view the Comments of *Paracelſus* himſelf, that paſſionate Alchemiſt, in the

number of whose disciples *M. N.* vainly laboureth to be accounted, and he may find to his own shame, that *Paracelsus* taketh notice of the verity and usefulness of several of those Aphorisms, which he illiterately despiseth and contradicteth. And although his Comment on the third book of Aphorisms be not extant, yet in that on *Tempus acutum*, in the first Aphorism of the first book, he commendeth such kind of observations as are there recorded, and giveth this Character of *Hippocrates*, *Utpote peritus Astronomus bene scivit & consideravit, nempe interiora ab exterioribus regi; ideo tempus acutum est. Omnes ergo morbos parit, omnia Symptomata, & omnes adversitates; As a learned Astronomer he knew and considered well, that interior things were governed by the exterior; hence Tempus acutum est,--- therefore it begets all Diseases, all Symptoms, and adversities.* Do you then know in what seasons of the year all the various and heterogenious distempers are most apt to invade the bodies

bodies of men? If you ſhew that you do, it ſhall be granted to you, that theſe things are *lippis & tonſoribus nota.*

In the fourth Book, he begins with great bellyed women, and ſaith, if you Purge them, it may be done in the fourth month till the ſeventh, but not in the firſt months, nor in the laſt. This might be an uſeful caution in thoſe dayes, when they had none but violent Purgers; but what is that to us now, on whom God hath beſtowed more delicate means? All that *Hippocrates* is here poſitive in, is only his εὐλαβέεσθαι χρὴ, *good heed and caution muſt be uſed* concerning Purging in the firſt and laſt months; and that ought to be had ſtill, notwithſtanding the lenitives ſpoken of by this raſh adviſer. For the flatulency of theſe gentle remedies ſometimes offend the womb, as much as the violence of other. But you ſay that you have Purged in theſe months without any inconvenience, inſinuating withall, that you have done this with ſome peculiar remedies of your own. On the many

ſuch tumid boaſts, as this wherewith your book aboundeth, I ſhall beſtow this one Anſwer, That it is unreaſonable to exact our belief of ſuch particulars, unleſs you named the perſons on whom you have practiſed; and therefore you ſhould bring other confirmations of your aſſertions, than your own private prætended experience; which is as queſtionable, as your boaſted ſpeculations.

Non valet exemplum, quod litem lite erſolvit.

But here you venerably admoniſh Phyſicians to have ready at hand remedies of their own præparation, and otherwhere vainly enlarge on the ſame ſubject; wherein your counſel is very ſuperfluous, for every true Phyſician is highly careful to know and have good and effectual præparations: If they be ſuch, it importeth not whether they be invented by his brain, or performed by his hands. If you conceive the former neceſſary, what

what will become of all the noble Chymical remedies already diſcovered, which you ſo loudly extol. If the latter, to what purpoſe ſerveth your ſtately harangue to *Apothecaries*, to perſuade and encourage them to the ſtudy of Chymiſtry? Both which looſe diſcourſes of yours may be properly anſwer'd in this place. Your *Paræneſis* to that Company, is a palpable abuſe and mockery of them; for to leave their *Galenical* præparations, and betake themſelves entirely to Chymical ones, is to leave their ſhops and profeſſion, for they muſt eat and drink as other men, which they cannot do by grains and drops. But he would ſhew the neceſſity of their conformity to his pleaſure, for, (ſaith he) *it is eaſie to foreſee, what the ſtate of Phyſique will be after twenty years more are paſt, when death ſhall have diſpoſed of ſome few Practitioners, that are (as they think) too old and wiſe to learn better things.* But *M. N.* is miſtaken, if he think, that his audacious calumnies can poſſibly diminiſh

niſh the high Repute, which not the Nation only, but the World now entertaineth of theſe antient honourable Phyſicians; neither let him hope that Phyſique will dye with them; they have a numerous off-ſpring, greater than can ariſe of Quacks from the venemous teeth of the new Serpentine Prodigies, who eſteem it no diſhonour to aſcribe the perfection of their ſtudies to the communications of theſe laborious and long experienced Phyſicians. I ſhall add, that it is madneſs and folly to expect ſuch an alteration of a ſetled and neceſſary good; the vulgar may be enticed with your novelties and flatteries for a ſhort time, but rational perſons will never relinquiſh what hath been proved good by the experience of ſo many hundred years, for a new piece of folly, that dareth not diſcover it ſelf, but lyeth hid in inſignificant words, or profeſſed ſecrecy: *Paracelſus* his *Azoth*, *Helmont's Archæus*, and other the like, being as little underſtood, as they are much admired

mired; and poſſibly when they are diſrob'd of their ænigmatical diſguiſes, as ordinary as that ſuppoſed myſterious entity, mentioned by *Thuanus*. And all this while you vainly labor to perſuade the *Apothecaries*, *if they have any ſight of their own Intereſts*, to relinquiſh their dependence on the antient Phyſicians. Their *Intereſt* you know is to correſpond with that Authority, which may diſcourage thoſe *Quacks* and *Empiricks*, who under pretence of vending grand Magiſterials, ſell either unprofitable or dangerous Medicines, at an eaſie low rate, to the miſerably deluded vulgar, no leſs to the ruine of the *Apothecary's* Trade, than the health of the people. And by the way, I intreat him to be more prudent, than to poſſeſs himſelf with an idle fancy that he can flatter (as he præſumptuouſly endevoureth) judicious men and able Artiſts into an opinion of his skill, or reſpect to them, when in another place of the ſame Chapter he urgeth his Plea againſt them, in theſe words,

words, *The common road practiſer is not furniſhed with ſome noble Remedies of his own, to interpoſe at ſuch Critical minutes, upon the efficacy whereof he might of his own knowledge ſurely rely, rather than leave the Patient to the Cure of the common Cordials of the Shops, which (if they were of any powerful efficacy in their own nature, yet) do exceedingly differ in force and goodneſs, according to the various præparations, in the honeſt or diſhoneſt, skilful or unskilful,* (a great credit for the worthy Company, by which they are all allowed and franchiſed) *diligent or careleſs hands through which they paſs, yet Mr. Doctor's Bills go to all Shops alike; that is, the Patient is ventured upon the reputation of any Shop he pleaſe to chuſe, or which the Doctor may commend; whereas in ſuch caſes of extremity he ſhould think it the beſt way to truſt none but himſelf, and rely upon no remedies but his own,* &c. To *M. N.* I ſhall only ſay on this oppoſition of injury to his præcedent flatteries, *oportet memorem eſſe*; But Gentlemen,

you

you may ſee what a friend you have to your Profeſſion, that would have Phyſicians Monopolize you, becauſe in the generality of you (for according to that ſence his civil language muſt be underſtood) it is a great hazzard in our employing you, whether you be *honeſt or diſhoneſt, skilful or unskilful, diligent or careleſs*; therefore we are admoniſhed by this grave Counſellour, to beware of you, *to keep remedies in our hands, to truſt none but our ſelves*, &c. What doth this amount to but the repreſenting of you needleſs and ſuperfluous? For a conſcientious Phyſician, if he may not rationally confide in you in the caſe of life and death, he will not in that of a tubercle, ſpot, or cut finger; becauſe the guilt of injury done to the Patient in the one will aſſuredly preſs him, though not ſo heavily as that of Murder, in the other. Or if you think us to be ſo void of conſcience, as not to ſtartle at theſe criminous and deſperate actions, yet you may believe, that if we take

part

part of your Trade from you in caſes of our Patients extremity, we may in time adventure on the reſt for our own emolument and conveniency. To be ſhort, the general deſign of the *Empiricks* is to ſeparate the *Apothecaries* from the legal and intelligent Phyſicians, that their employment being ſpoil'd of its ſtrength & ſupport, may fall into the hands of avarice and deprædation. And I can ſafely avow, that were it not for my true regards to that neceſſary (though, as he deſireth, periſhing) Company, I ſhould have prætermitted his whole both malitious and adulatory diſcourſe on this Subject.

Now to your prolixe *elogium* of Chymical Remedies, I might only anſwer, *Quis unquam vituperavit?* Who ever diſparag'd them? *viz.* among Phyſicians now living and lawfully practiſing? It is only deſired for the publique good, that every *Empirick* and *Charlatan* may not præſcribe, and expoſe to ſale his own trifles and venomes under the notion of *Spagyrical* præparations. But becauſe

M. N. commendeth the Chymical Medicines, with intention utterly to diſcredit and condemn the *Galenical* ones, *horrid electuary's, lohocks, ſtrange contrived pills, crude, droſſy ſyrups, endleſs varieties of unguents and plaiſters, moſt of which are uſeleſs*: He muſt give me leave to wonder at his groundleſs fancy and præſumption; for wherein are theſe two ſorts of Remedies ἀσθενεῖα? Are not Decoctions and Infuſions good, becauſe Diſtillations are ſo too? muſt Syrups and Electuaries be uſeleſs, becauſe Eſſences and Elixirs are in ſome caſes more effectual? Let the gallant Art of Chymiſtry enjoy its due honour, for the delightful variety of operations, pleaſantneſs and efficacy of Remedies, clear diſcovery of the nature of Vegetals, Animals and Minerals, correction of deleterial, and otherwiſe unſafe Medicines; facility, and in many caſes, cheapneſs of cure: But yet the *Galenical* (as they are ordinarily called) muſt not be caſt out of doors, ſo long as they do good ſervice, becauſe

ſometimes

ſometimes they receive greater Wages; Diet, wherein Chymiſtry is not much concerned, is neceſſary to the *Hygieinal* and *Therapentique* parts of Phyſique, ſo well as *Pharmacy* and other præternatural adminiſtrations. Beſides, well-ordered Infuſions will irretite many aery mercurial Spirits, (as of the flowers of *Borrage*, *Bugloſs*, for example) which vaniſh and fly away in Chymical diſtillations; nay, Decoctions oftentimes produce a moſt beneficial alteration of Medicinals; as for example, the deſtruction of the Emetique virtue of *Azarum*, with the Retention and Exaltation of its excellent Diuretique quality; the compoſition of numerous differently qualified Simples, into an aggregate of an Electuary, Syrup, or the like form, produceth ſuch a fermentation from them all, that a hoaſt thereby is raiſed, with a ſtrong complicate virtue againſt thoſe Diſeaſes, which many of the ſimples uſed aſunder would not have aſſailed, and thoſe that did, would have been overcome.

come. Infinite inſtances might be given of the commodiouſneſs and neceſſity of our ſtill retaining the *Galenical* Remedies, although we do not reject, but in ſome caſes deſervedly præfer, the Chymical ones. But becauſe the authority of the Honourable Mr. *Boyle*, a great advancer and ornament of Learning, is ſo frequently (though impertinently) introduced by the Pleader, to exclude out of the true practice of Phyſique the ancient method and Medicines, I ſhall give him, both of them and all ſorts of new ones, his plain ſence in his own modeſt and judicious expreſſion of it, in his Second part of the Uſefulneſs of Experimental Philoſophy, Chapter Seventeenth, *Though it is better for a Patient to be cured by a raſhly and unskilfully given Medicine, than to dye under the uſe of the moſt skilfully adminiſtred Phyſique, yet that Phyſician who loveth his Patient, after having done all that his Art præſcribed to ſave him, deſerves more commendation, than he that luckily chanceth to*

cure his Patient by an irrational course. And therefore in such a case as you put, Pyrophilus, *I think the Physician ought to be very well satisfied of the matter of fact, before he venture to try such a Remedy, especially if more ordinary and unsuspected means have not been employ'd and found ineffectual; for it is not one lucky Cure, that ought to recommend to a wary Physician the use of a Remedy, whose dangerous quality seems obvious, whereas its venture must be credited upon report. But then secondly, if the Physician be duely satisfied of the efficacy of the Remedy, upon a competent number and variety of Patients, I suppose he may, without rashness, make use of such Remedies, at least, where ordinary Medicines have been already fruitlesly try'd:* 'Tis evident that this learned person approveth the ordinary method and Remedies, as rational and unsuspected, although in cases extraordinary he alloweth others, as Physicians now adayes do.

I cannot but here observe *ex abundanti*,

danti, what absurd and præposterous attempts our rare Chymiastres (who more ordinarily glory in the Title of *Alchemists* or *Philosophers* by the Fire) engage on in aspiration to things impossible and forbidden by the plainest Canons of Nature and Philosophy; and therefore *Lumen Chymicum* well admonisheth the enterprisers of great things in these words,

Scrutatores naturæ, tales esse debent, qualis est ipsa natura, veraces, simplices, patientes, constantes, &c. & quod maximum, pii, Deum timentes, proximo non nocentes; postea diligenter considerent, num propositum suum cum naturâ concordet, an sit possibile, ab exemplis discant apparentibus, ex quibus videlicet rebus quid fiat, quo modo, & in quali vase natura operetur; Nam si tum simpliciter aliquid vis facere, sicuti ipsa facit natura, sequere naturam, sin verò præstantius quid moliris, quam natura, id animadverte, in quo, & per quid melioratur, & semper in suo id fiet simili: exempli gratia, si cupis metal-

lum (quæ est mistæ intentio) ulterius quam natura facit, in virtute promovere, Naturam accipere oportet metallicam, & hoc in mare & fœmina, alias nihil efficies. Si enim intendis ex herbis creare metallum, laborabis in vanum, sicuti etiam ex cane vel bestia lignum non produces.

The searchers of nature ought to be such as she is, that is, veracious, simple, patient, constant, &c. And which is most, pious, fearing God, and not wronging their neighbour: Afterwards they are diligently to consider, whether their purpose agree with nature, or if it be possible they can learn from apparent examples, of what any thing is made, how, and in what vessel nature does operate; for if you desire to make any thing simply, nature is to be followed, but if you endevour a thing more excellent, than nature, you must take heed, in what, and by what it is to be meliorated, and that you shall ever find to be in its like; as for example, if you intend

(which

(which alſo is our intention) to promote metal in its virtue, beyond what nature made it, you muſt make uſe of a metallique nature, and that both in the Male and Female, otherwiſe you do nothing; for if you intend to make metal out of Herbs, your endevours are to no purpoſe, even as you cannot produce Wood out of a Dog or a Beaſt. So that a Chymical Operator ought to be a perſon, not only of much reaſon, judgment and ſedulity, but likewiſe, profoundly skilled in the principles and proceſſes of nature. How numerous prætenders to this Art have been deſtitute of ſuch qualifications, may be judged by their acknowledged enterpriſes of manifeſt impoſſibilities in nature, as well as by their Phantaſtical and contradictory Tenents in Philoſophy, which they have divulged to the world.

But the Pleader thus proceedeth, *The fourth Aphoriſm ſaith, Winter is for Purgation, and Vomiting ought to be præſcribed in the Summer. Till we have ſome*

good reason for this saying, know that either of them may be done either in Summer or Winter, with good Medicines. Please then, Sir, to know that there is good reason for it, although you have it not: For all men commonly experience that Choler affecteth an evacuation upwards, and aboundeth in Summer, and that Phlegm affecteth a contrary motion, and aboundeth in Winter. I say this is commonly seen, (though not alwayes) and so saith the Aphorism too in these words differently from the rehearser, φαρμακευειν θέρεος μὲν μᾶλλον τὰς ἄνω, χειμῶνος δὲ τὰς κάτω. *In Summer the upper parts are for the most part to be Purged, in Winter the lower ones.* If *Hippocrates* had written in *English*, possibly you had been of his mind.

The fifth bids us not Purge before, nor in the Dog dayes; the sixth, and seventh relate to the same business: but know this, that delicate Vomitories and Purgations may be given at any season of the year. Because you, you say, have done it; if the

the Affidavit of an *Anonymus* Writer may be received. Yet pray, who ever denyed that gentle Vomitories and Purgatives may be given at any time: I am ſure not *Hippocrates*, who only ſaith in this fifth Aphoriſm ἐργώδεες αἱ φαρμακείαι, violent Purgations are at this ſeaſon troubleſom and painful. The ſixth and ſeventh ſpeak of the Dog-dayes no more than the fourth, that is, not one ſyllable; if by ſaying they relate to the ſame buſineſs, *M. N.* means that they treat of Purging, ſo do the four foregoing condemned by him, as peremptorily as theſe, before their tryal, for it is plain that he knoweth not what they are.

The eight forbids vomiting in Conſumptions, but this holds not; in ſome Conſumptions which are attended with a recourſe of ſerous matter to the Lungs, nothing is better than ſuch a Remedy. A grave determination of a material difficulty, without any reaſon or argument alleged for confirmation, neither at all contradicting the rational advice of *Hippocrates*, which

is only of caution, expreſſed in theſe tearms, τὰς δὲ φθινώδεις [φαρμακεύειν] ὑποτελλομένας τὰς ἄνω [φαρμακείας.] when the Conſumptive are to be Purged, *good heed or caution ought to be obſerved* in the præſcription of Vomits. This counſel is grounded on the known danger, that may accrue by the violent motions of the Lungs occaſioned by a Vomit, of the ruption of ſome Veſſel there, and the laceration of their tender ſubſtance, with the encreaſe of the Ulcer: Is the adviſe of caution in giving Vomits, the ſame thing with the total prohibition of them?

The twelfth Aphoriſm he alloweth. *But the eighteenth which ſaith, If the Patient's pain be above the midriff, he is to be Vomited; if beneath, then he ought to be Purged, is very fallacious; and particularly I avow it in the caſe of Pleuriſies, in which moſt Phyſicians do obſerve the rule of this Aphoriſm.* The Aphoriſm complete is void of fallacy, but *M. N.* is fallacious or ignorant in his lame and imper-

imperfect recital, for *Hippocrates* here intendeth thoſe pains, whoſe cure wholly or eſpecially conſiſteth in Purging. ὁκόσα, ſaith he, καθάρσιος δέονται, pains that ſtand in need of Purging, or, ſo want it that it may not be omitted; therefore his inſtance in Pleuriſies is frivolous, as his avowing of a matter dependent on, and alterable by, numerous circumſtances is raſh and ridiculous; for ſometimes Purging in Pleuriſies is not to be ordained, leſt it cauſe the Fever to encreaſe; at other times, leſt it hinder the *Anacatharſis*: and divers other circumſtances and reaſons may prohibit the uſe of it to Phyſicians, although this Aphoriſm do not, wherein nothing is ſpoken of it.

The thirty eighth, the thirty ninth, and the fourty one deliver vain things; one ſaith, in what part ſoever moſt ſweat doth appear, there is the ſeat of the Diſeaſe; another, that the part where cold or heat is firſt perceived, is the ſeat of the Diſeaſe; another, that if cold and heat by turns frequently

frequently invade the body, it argues the Disease will be of long continuance: than all which particulars, our constant experience tells us, nothing can be more fallacious. Magisterially taught! But should I now give him no other Answer, than that his Animadversion is empty of truth and reason, I should as easily and as fully refute it, as he hath done those Aphorisms, not producing one argument or testimony to satisfie his Reader, except, [*our constant experience*] which he vainglorioully alledgeth without naming any one observator, who gave him this intelligence. However, I shall not altogether neglect so sage an Authour as *M. N.* therefore as to the thirty eight Aphorism which concerneth sweat in particular parts of the body, without a general excretion through the whole, it is manifestly verified both by reason and experience; for the more parts joyning together in this expulsion, the quantity expelled, and the benefit received by the part affected, may hinder the discovery

very of it to be the ſeat of the Diſeaſe, for *Hippocrates* ſaith not with *M.N.* there is the ſeat of the Diſeaſe, as it may be, and yet not obſerved to be ſo, but ἐνταῦθα φράζει τὴν νοῦσον, there it ſheweth the Diſeaſe to be; on the contrary, where it iſſueth only from ſome one particular part or region, it ſheweth the aboundance of matter and ſpecial ſeat of the Diſeaſe, in that place, ſo well as debility and reſolution of the vitals in the whole œconomy: this is conſtantly ſeen, whenſoever any Symptomatical φλεγμονὴ appeareth on the breaſt, as ſomtimes it doth, in acute pectoral Diſeaſes, or in the head, as in Phrenſies; and on other parts, but more eſpecially the breaſt and head, wherein I choſe to inſtance. In the next Aphoriſm, which he condemneth, the words *firſt perceived* are his own, or elſe ſome erroneous Tranſlators ſpurious addition; for all here ſaid is, that in what part of the body heat or cold is (none can imagine but that he meaneth præternatural heat and cold) there is a

Diſeaſe;

Diſeaſe; he meaneth, where it is, ſtable and continuing, and his ſence even to an Idiot is plainly true. But *Cynthius aurem vellit*, for here I meet an occaſion of viewing part of your lunatique Philoſophy, which amounteth to nothing but *ſpots and reflections*. You would aboliſh the whole doctrine of humors, elements, and temperaments, yet without real, or reſemblance of, argument; you only plead, that there is ſomthing which is acid, bitter, ſharp, or ſaltiſh, and ſo Cathedrally determine againſt every dayes ſight and experience. What would you have me anſwer to ſuch trifles? *Hippocrates* himſelf, according to your own confeſſion, that ſerves only for vapour and ſhew, alloweth the ſame eſſences and operations evidently conſiſtent with thoſe attributes or denominations, which your acuteneſs is pleaſed to deny: Your miſtaken and impertinent citations I ſhall paſs over, and only advertiſe the Reader with ſuch plain and obvious notices, as nothing, but your

own

own unadvised Plea, could have required. The common Doctrine of elements, humors, and temperaments, doth explain the appearances of bodies, and their affections in a gross and general manner, without descending to more particular explications of abstruse and occult causes. The Chymical Philosophy more apertly explaineth them, by further dividing compositeſ into their constituent and separable parts; the process whereof the great Physicians of our Age do therefore exceedingly applaud and advance. Yet again it must be acknowledged that this Philosophy is not so perfect or satisfactory to the curious, but that it may be still completed by the Atomical improvers, when they can find any end of their scrutiny and indagations. But in the mean time, it must be granted by all, that these gross notions of humors and temperaments, have served eminently to the Cure of great Diseases for many hundreds of years, and when new curious explications are found

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(the perfection of Chymistry omitted) they will not alter the Disease or Remedy, but only dilucidate the more secret and recessive natures of both. The industrious and experienced Physicians of the faculty established, wish all success and prosperity to curious Philosophical explorations, and encourage them to their utmost with the constant labour of their own hands, and adjument of their daily observations; but yet (I boldly adventure to affirm) must look on the *Corpuscularian* Philosophy, even in its perfection (if it ever attain it) as an advantage to the Ornaments, more than the practice of Physique. But this chaffy writer is at last so vain as to quarrel at the humors already allowed, because more may be added to them; we are not superstitious in numbers, it being certain that a discrete thing hath no kind of action or operation, therefore he must be very acute that apprænendeth the force of this argument, *because there are more, therefore these are not.* And

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the good religious Pleader might have ſpared his wit on *ſpittle, ſnivel and tears*, which he would ſhew in theſe words; *however they may do well to add tears of repentance, rather than fool the world any longer with ſuch Phanſies*: As if a conceipt were an argument.

I ſhall not indulge my own humor to enlarge further on this ſpeculation; my buſineſs being chiefly to examine the falſe Pleas of this trifling boaſter in Phyſique; and not to diſturb the Reader, with my own, perhaps, as frivolous conceptions. The one and fortieth Aphoriſm is his own wiſe invention, for it is not that of *Hippocrates*, which he ſuppoſed he had cited. He would do a great favour to his own learning, and innocence, in producing the *Engliſh* Tranſlator whho hath ſo often deceived him. In the mean time I cannot imagin what Aphoriſm may, though to the moſt groſsly ignorant, be ſo much as ſeemingly to his purpoſe, except the next præcedent, which moſt judicioully declareth

clareth how the crudity and incoctibility of humors in Diſeaſes (obſervable in the frequent mutations and viciſſitudes of tempers) denoteth the continuance of them, which he hath not expreſſed, nor any man ever denyed.

Now, to avoid the nauſeating guſt of his impure breath in his concluſive boaſting reflection on the whole body of theſe ever-admired Aphoriſms, I ſhall only ſet down his laſt, more cautious, though proud unmannerly words. *But this being enough to have run through the four firſt Books of Aphoriſms, I ſuppoſe the Reader is by this time ſufficiently convinced of their uſefulneſs, and informed what to gheſs of the other three Books (for they are ſeven in all) therefore I avoid them, that I may not be tedious, but do affirm them like the other.* So that the former four are ſo irrefragably conquered, that the latter three are meerly Captives, ſubject to his cenſure and condemnation. If *Pancirollus* were now living and read this Pleader, he would have

have recounted ſence and modeſty amongſt his *Deperdita.*

Nor (ſaith he) *leſt men ſhould turn tail at me, as a perſon ſingular and ſaucy, becauſe I præſume with reaſon, to paſs my judgment upon that, which hath been accounted the moſt creditable piece of an Author ſo admired as* Hippocrates; *therefore to ſhew that I am not alone, and that others before me have taken the boldneſs to cenſure him, I will bring in the learned* Sanctorius. But, let me tell you, his example will be no Apology for your arrogant enterpriſe, it being ſo far from mitigating, that on the other ſide it aggravateth your præſumption: In what *Sanctorius* excepted, he did rationally and judiciouſly, with a modeſt deference to the great abilities of *Hippocrates*, and a noble intention to ſecure the minds of Students in Phyſique from an abſolute aſſent to the ſayings of any Dictator whatſoever, not having reaſon or experience for them. How this agreeth with your carriage, let the Reader

judge, who frequently miſtake not only the ſence, but even the very words of the Aphoriſms, who rarely allege, ſo much as prætended reaſon for your aſſertions; and who would depoſe that Prince of Phyſicians, and his braveſt Progeny, his Majeſtical Aphoriſms, from all future Rule and Directions.

However, *Sanctorius* may modeſtly and wiſely reflect on ſome few Aphoriſms, to ſhew that the Dictates of *Hippocrates* are not alwayes of æternal verity; and therefore you conceive that the whole Body of them may be exploded, as uſeleſs: It was an example thus miſtaken, that of old encouraged the Aſs to the Harp. The induſtrious Phyſicians of this Age, will not allow the right of an αὐτὸς ἔφη to any of the Ancients, or all together; what clear reaſon, and continued experience of ſucceeding Ages hath approved, they are content to receive as from them, with honor and gratitude to their memories; But it muſt be withal acknowledged

that

that the late eminent diſcoveries have in many things corrected the unanimous errings of Antiquity, and in other things produced *de novo* doctrines of ſingular uſe and importance; who can compare the Treatiſe of *Hippocrates* περὶ καρδίης to that of Doctor *Harvey de motu Cordis*, or the one περὶ γονῆς to the other *de Generatione*? what is there in his Tractate περὶ ἰοφῆς of ſuch able and happy invention, as the nouriſhment of the ſolid parts cleared by Doctor *Gliſſon* and Doctor *Ent*? and who ſeeth not a difference between *Hippocrates* his imperfect diſcourſe περὶ ἀδένων and Doctor *Wharton's* moſt accurate *Adenographia*? But becauſe others by their learning and induſtry correct and add to the Coacal Doctrine, therefore this Pleader præſumeth, without either, to deprave and vitiate it.

Mens precious lives are at ſtake in the buſineſs, and it is the general Intereſt of Mankind that I have a regard to, in this liberty that I take, which ought to be pre-

ferr'd before the Intereſt of any particular Corporation, or Sect of Phyſicians whatever. If mens lives be at ſtake, it will be obvious for the Reader to wiſh that you may be an innocent tender-hearted perſon; free from ambition and avarice, as well as accompliſh'd with thoſe various Sciences and ſorts of learning, which are neceſſarily requiſite to true knowledge and judgment in Phyſique. What they be, you may learn from *Hippolytus Obicious* in his moſt ingenious Dialogues *de Nobilitate Medici.* In the mean time, if, as you ſay, you have a regard in your writing, to the *general Intereſt of Mankind*, let me wonder why you wrote not in Latin, the Language moſt generally known; if you could do it, you were injuſt in forbearing, and fail in that regard which you prætend, & wil be judged only to have deſigned a groſs deluſion of the vulgar for your own private advantage and lucre. Yet you would ſhew your zeal againſt particular Corporations of Phyſicians (as you tearm them)

them) as all illiterate Practitioners do, who fear due Trial and Examination. Your diſaffection to ſuch Conſtitutions, ſetled for a fence and ſecurity of the lives of men againſt the attempts of errour and ignorance, may be obſerved in all the particulars of your Plea, without alleging any ground of your quarrel and averſion, or ſhewing by any one inſtance, how the general Intereſt of Mankind, and theſe eſtabliſhments are inconſiſtent.

From the Aphoriſms, you paſs to the Prognoſticks of *Hippocrates*, beginning with this general cenſure; *As for the three Books of Prognoſticks, ſo much as is truth in them, is of no higher a nature, than what falls under the obſervation of the meaneſt perſons, that have to do about the Sick: which makes me wonder that ſo wiſe a man as* Heurnius *ſhould beſtow theſe flowers to adorn them; that they are moſt abſolute and full of divine Oracles, and never reprehended in the current of ſo many Ages. And yet now for all this, they*

ought not to be uſed more kindly than they deſerve: For perceiving in the courſe of practice, that many of them, and of the Coacæ prænotiones *did fail me, I could not at firſt tell what to think of the reſt; but afterwards having the ſumme of them reduced into order, under certain heads alphabetically, after the manner of common places, ready to be produced, I began to compare them upon occaſion in obſerving the ſick, and by this means I am the better able to adviſe others, to be wary how they truſt them, becauſe they have ſo often deceived me.* Well, Sir, we ſhall ſee how likely a Story you have told, and what wonders the Mountain of your Pride hath brought forth.

In the firſt Book, the firſt noteth the poſture of the Face in acute diſeaſes, if the Noſe be ſharp, Eyes hollow, Temples fallen, Ears cold and contracted, Skin dried, Colour pale, black or leaden, it is a dangerous ſtate; and pray you who is ignorant of this truth? not an old Woman in all the Town but will ſeal to it. Here *Hippocrates* is admoniſhing

moniſhing Practitioners, what they are ſpecially to advert to in framing their Prognoſticks in acute Diſeaſes, Σκέπτεσθαι γὲ χρὴ ὧδε ἐν ὀξέσιν ὀξέως νοσήμασι, πρῶτον μὲν τὸ πρόσωπον τὸ νοσέοντος, &c. *But now in acute diſeaſes you muſt obſerve in the firſt place the Face of the Patient*, &c. And to ſhew the great uſefulneſs and neceſſity of this practice, he reaſoneth on a clear and evident inſtance in a cadaverous Face, which undoubtedly præſageth great danger. Now if *M. N.* had taken notice, how frequently young men content themſelves with an exploration of the Pulſe and Urine, not obſerving at all what they are directed to do in the firſt place, he would find that he hath cauſelelly blamed this admonition. I might particularly note, that now adays in dangerous caſes, the Ears are not ſo ſtrictly regarded as they ought to be, whoſe Prognoſtique notwithſtanding is very conſiderable, as it is here expreſſed by *Hippocrates*, though mutilated by *M. N.* or his goodly Tranſlator, ὥσπερ μὲ-

χεὰ καὶ συνεσαλμένα, καὶ αἱ λόβοι τῶν ὤτων ἐστρεμμένοι, *Ears cold and contracted with their lobes inverted.* But *M. N.* objecteth next, *that out of this ſtate men daily recover*; whereby he ſheweth how judicious an Obſervator he hath been, and how little he hath minded this *Facies Hippocratica*, a ſign of diſmal and almoſt deſperate danger; the ſharpneſs of the Noſe, and the falling of the four Muſcles of the Temples, diſcovering an extreme exhauſtion of the ſubſtance; the hollowneſs of the Eyes, and Symptoms of the Ears, a diſſipation and defection of the Spirits; the dryneſs and circumtenſion of the Skin, and the deſtruction of the natural colour, ſignifying the grand deperdition both of Spirits and Subſtance: But ſaith *M. N. men are apt to fall into it upon every light occaſion, as by over-watchings, faſting, and immoderate Fluxes, which he himſelf in the very next Text admitteth, and to thoſe might have added Exceſs of Venery, travelling, ſtudy, and the like; but of theſe*

he

he taketh no notice. Then surely there is judgment required to distinguish the deadly from the less dangerous, and old Women may erre, as the Pleader here hath done. Therefore (that he may better apprehend the value of this Prognostique) let him observe how the great Physician prudently appointeth the Practitioner to enquire at his first entrance and view of the Patient, whether any such Contingencies have præceded, for then the case is less dangerous, Ἢν μὲν οὖν ἐν ἀρχῇ τῆς νούσου τὸ πρόσωπον ἢ καὶ μήπω οἷόν τε ἦ τοῖσιν ἄλλοισι σημείοισι ζωντεκμαίρεσθαι, ἐπανέρεσθαι χρὴ, εἰ δὴ ἠγρύπνησεν ἄνθρωπος, ἢ τὰ τῆς κοιλίης ἐξυγρασμένα ἢ ἰσχυρῶς, ἢ λιμῶδες τι ἔχει αὐτὸν ἐκ ἢν μέντι τουτέων ὁμολογῇ, ἥσσον νομίζειν δεινὸν εἶναι. *If in the beginning of a Disease the Face be such, and it be not yet possible to judge expertly by other signs, you are to ask, whether the person hath watched, or hath had any violent flux of the belly, or suffered great hunger; And if he confess*

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any of theſe, know that there is the leſs danger. For in this caſe, although there be a loſs of Spirits, and thereupon ſome preſent reſolution of the faculties, yet commonly the extenuation and exhauſtion of the ſubſtance is not very great. But rather than give over this, *Hippocrates* muſt yet be condemned by *M. N.* becauſe he added not *exceſſe of venery, travelling, ſtudy*; as if theſe bore not a proportion to the other caſualties mentioned, and ſo neer an Affinity, that no man can think them leſs able to produce the ſame effects: for if ſuch Symptoms may ariſe from a violent flux of the belly, then why not from exceſs of Venery, and other immoderate evacuations? if from Watching and Faſting, ſurely aſwell from ſtudy and travelling, which alike diſſipate the Spirits, and hinder the parts of their neceſſary repoſe and refocillation. This *Analogiſmus* is very eaſie, and *Hippocrates* is not ſo loquacious and empty as the Pleader; but becauſe there are many who read theſe

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nervous and comprehenſive Sentences, as they would do ſome prolix Hiſtory or Paraphraſe, I ſhall recommend *M. N.* and his wiſe brethren, as he ſaluteth them, to the Character, which is given of them by his ſo much admired *Heurnius*, to invite him and his fellow Ignorants to ſtudy them. For here he is cloſe and proper, without any ſuch rhetorical extravagancy, as *M. N.* ſeemeth to wonder at in him, in another place. *Hos ille ſcripſit libros (ſcilicet Prognoſticorum) conciſis ut ſuus eſt mos, attamen graviſſimis ac ſummâ ſcientiâ, & robuſtâ illâ ſtrictâq; eloquentiâ plenos ſententiis: in quibus omnia brevitate quâdam argutâ ita rotunda ſunt & ſignificantia, ut ubertas & amplitudo rerum, verborum numerum longè vincat.* *Thoſe Books (meaning the Prognoſticks) ſo full of high Learning, and pithy and ſtrict Eloquence, he penned (as his Cuſtome is) with ſuccinct, yet moſt weighty Sentences: in which all things are with an elegant brevity ſo ſmooth and ſignificant, that the ſertility and amplitude*

plitude of the matter far ſurpaſſeth the number of the words.

In his Quarrel with the fourth and the reſt to the ſeventeenth Text there is nothing not already anſwered; (for his ſtory that in theſe Prognoſticks *Hippocrates* dwelleth upon the poſtures of lying in bed, and geſtures of the hands, is as falſe a miſtake as negligence and ignorance can be guilty of, which the Reader's Eye at the firſt view of the Texts themſelves will diſcover to the ignominy of ſueh a careleſs Pen) except what concerneth the inſufficiency of particular ſigns, which the Pleader thus *oraculouſly* pronounceth; *Let me tell you, he that ventures his credit in prognoſticating upon poſtures and geſtures, ſhall aſſuredly give cauſe ever and anon to be laughed at.* And therefore let me tell you, Sir, that theſe ſeveral Prognoſticks of *Hippocrates* are not all in their own ſingle importance of that abſolute τελμαίρεσις and certainty, as when they meet in one *Syndrome* and concourſe together: This

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is known by every raw Initiate in Mediques, who will never adventure his own credit, much leſs the life of his Patient on every ſingle Prognoſtick.

The ſeventeenth and eighteenth tell us, that in acute Diſeaſes a cold breath is deadly, and that eaſie breathing portends good, but ſhort breathing and great breathing, pain and inflammation in the breaſt, and a Delirium at hand, which ſometimes may be ſo, but more often it is not ſo, as we all well know, [you and other ſuch learned perſons as you conſult withal] *And I ſhould be loth to be guided by ſuch Phænomena as theſe in the ordering of a Patient, ſeeing they fall out often, where there is neither pain, nor inflammation, nor a Delirium ſubſequent: eſpecially in Scorbutique Fevers, as moſt of the Fevers now extant are.*

In the firſt paſſage that he prætendeth to cite, viz. *that in acute Diſeaſes, a cold breath is deadly,* we may ſee him continue as juſt to *Hippocrates*, as he hath been formerly: The words of the Phyſician

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are theſe, ψυχρὸν ἐκπνεόμενον ἐκ τῶν ῥινῶν καὶ τοῦ στόματος, ὀλέθριον κάρτα ἤδη γίνεται. A cold breathing out of the Noſtrils and mouth, is ruinous or *deadly*; for it ſignifieth the extinction of the vital flame, and the extreme debility of the faculty, that cannot expire by the mouth as before, but leaveth the air and fuliginous vapours to wander out, where they can by any unnatural paſſage: His oppugnation of the ſecond paſſage hath already received its Anſwer in the præcedent Paragraph; But becauſe he is now dogmatizing concerning the Scorby, he offereth a fair opportunity to examine the ſubſtance of his tædious impertinencies concerning the Lues, Scorby and Worms.

The whole ſubſtance of his idle diſcourſe concerning the Lues, amounteth only to this little, that there are ſubtil communications from contagious bodies which imprint their own nature upon others that are found by an inviſible contact; and therefore this Diſeaſe, partly by

by propagation, partly by conſociation, is in moſt bodies. Wherein he hath framed a handſom excuſe for libidinous perſons, and cut out ſuch a Cloak for their Luxury, that they may fancy themſelves to walk undiſcovered, eſpecially, if they will make uſe of his learned skill, who can palliate their credit as well as their Diſeaſe. But what if ſuch tenuious bodies fly from the groſs and viſible, muſt they therefore have admittance into almoſt all bodies? You ſhould have conſidered how many attend the higheſt Peſtilential Diſeaſes, and yet eſcape without infection: The Pores and receptacles ought to be adæquate to the magnitudes and figures of *Bodikins* (as you prettily call them) or elſe either their ingreſs or their ſtay will be prohibited. Otherwiſe, why are not plants, water, air, capable of receiving a magnetical virtue, ſo well as the bodies appropriated to it? Yet this is all the ſeeming ſence and argument that I am able to collect out of his whole obſcœne prolixity

prolixity on this Subject. And were all that he ſaith true, yet he fighteth with a ſtraw againſt a ſhadow, for all rational Phyſicians (forced by the common vice of the Age, and the wicked enterpriſes of ignorants, always failing in the cure of this foul Diſeaſe, ſo commonly contracted) ever attend to the ſigns and ſuſpitions of it, and præſcribe Antidotal Medicines for the clearer ſecurity of their Patients.

Not moved by the Notion of his *Bodikins* to this circumſpection, but by the ſurer light of daily experience in their practice, which is not to be regulated by new, though ingenious, Inventions (little underſtood, as appeareth by his tearms of *indiviſible particles*, a notion ſalving no one appearance of nature and derided by all others that prætend (as he doth) to the new Philoſophy and Diſſection inſtead of abſtraction of naturals, and yet expreſſed, at the ſame inſtant, when he ridiculouſly accuſeth the learned *Valeſius* of want of apt

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tearms on the same Subject of Atoms); but by serious and judicious observations. I shall not unnecessarily in this case cite the words of the Noble and perspicacious Mr. *Boyle*, in the third Essay of the first part of the Usefulness of natural Philosophy. *We are yet for ought I can find, far enough, from being able to explicate all the Phœnomena of nature, by any Principles whatsoever. And even of the atomical Philosophers, whose Sect seems most ingeniously to have attempted it, some of the eminentest* (in all likelyhood then as eagle-sighted as this Machine that wrote *Medela Medicinæ*) *have themselves freely acknowledged to me, their being unable to do it convincingly to others, or so much as satisfactorily to themselves.* Therefore Doctor *Willis* scorned to have his Doctrine of Fermentation founded on such uncertain fallacious principles, although he denyeth not (what I before intimated) that they may be inservient to the further explication of the sure and firm *ones*; when their attributes are

fully underſtood. *Si vero objiciat aliquis* (ſaith he) *principia ac mocidea, & noſtra Spagyrica omnino ſubordinari, nimirum ut hæc, licet ultima ſenſibilia, in iſta (conceptu tamen deſignanda) reſolvantur: huic non multum repugno, modo oſtendat conceptus iſtos reales eſſe. Luſcioſus ego, atque hebes, lynceis accuratiora relinquo, eatenus ſapere contentus, Quo uſque rationi ſenſus externi operam præſtitere: procudere enim, aut ſomniare Philoſophiam me nolle lubens profiteor*; in the firſt Chapter of his Excellent Treatiſe *De Fermentatione.* 'If any man ſhould Object (ſaith 'he) that the Atomical principles, and 'our Chymical ones are meerly ſubordi-'nate to one another, to wit, that ours 'ſhould be reſolved into theirs, (which 'are to be formed only by Conception) 'I ſhall not much oppoſe him, if he 'convince me of the reality of thoſe 'Conceptions. I am ſhort-ſighted and 'dull, and therefore do leave things 'more accurate to the more perſpicaci-'ous; being content to underſtand ſo

'far

'far, as my exteriour ſenſes can be ſer-
'viceable to my reaſon; for I willingly
'profeſs I would not coin, or dream a
'Philoſophy. What a ſtrange founda-
tion then are ſuch principles like to be of
Medical Practice; will there not on this
account be ſufficient reaſon for the vul-
gar, (*Quorum M. N.* may ſay, *Ego pars
magna fui*) to upbraid this noble Art
with its being abſolutely uncertain and
conjectural?

In his Diſcourſe on the Scorby, he
beateth the air with terrible dexterity
for want of an Enemy to fight withal;
not only every ordinary Practitioner,
but every raw Student in Phyſique
knowing the commonneſs of that Diſ-
eaſe, and all Phyſicians in their admi-
niſtrations having diligent regard unto
it. But its malignity and infectious
qualities, are not ſo generally reſolved
on, nor will yet be believed for *M. N's.*
ſake, until he produce ſome one argu-
ment for it, which the Reader cannot
do for him, out of all his indigeſted heap

of words. I confeſs that I have hardly ſeen any Treatiſe of ſo little weight, and ſo great a burden; and yet all theſe words, when they contain any matter or ſence at all, are found to be nothing but the Eccho of what not only every Phyſician, but, in this ingenious Age, almoſt every Gentleman pronounceth. But his deſperateſt aſſaults are ever of his frivolous verboſity, or fancies of his own, that in theſe beatings of the air, he may boaſt that he hath conquered that flying Adverſary at his own Weapon.

Now as for his Fantaſtique, or (to uſe his own expreſſion) *Wormatique* diſcourſe, I ſhall not trouble the Reader, with more of it than the recital of theſe words of our Gallant, *This is a courſe, that had its firſt riſe from my own private ſpeculation, for, though others have written of a complication of Worms with other maladies, yet none ever took notice of it as ſo general a buſineſs.* Let him caſt his Eye on that common Book of Sir *Francis Bacon's*

Bacon's Natural Hiſtory, and in the ſeventh Century, the hundred and forty third page, he ſhall find not only, *It hath been lately obſerved by Phyſicians, that in many Peſtilent Diſeaſes, there are Worms found in the upper part of the body, where excrements are not, but only humours putrefy'd*; but withal in the next Page, *Briefly, moſt things putrefy'd, bring forth Inſecta of ſeveral names.* To ſatisfie him further, in anſwer to his Triumphs of experiment, and nugatory exploits of his *Microſcope*, let him look on a particular inſtance in the ingenious Doctor *May*, who, in his relation of a ſtrange Monſter or Serpent found by himſelf in the left ventricle of the heart of a young Gentleman, inſerteth a rare inſtance or experiment of as much uſe, as are *M. N*'s of vanity, although I withal acknowledge them to be the leaſt contemptible part of his uſeleſs Volume. The words of Dr. *May* are theſe, *If I ſet down one thing which is not common nor elſewhere to be found, I hope you will take it as*

my good wiſh unto the Common-wealth of Phyſicians; I will lay my ground upon a Hiſtory of mine own, which fell out in December *anno* 1634. *For being ſent for to a young Gentleman, whoſe name was* Arthur Buckeridge, *ſon to Mr.* Arthur Buckeridge *now of* Tottenham *Gentleman, who was Sick of that kind of* Pox *which our Countrey people call the* Flocks, *which were many, flat-headed, white, and wrought along, as if Worms had made certain crooked furrowes among them, which when at firſt I beheld, I was very diffident in my ſelf of doing any cure, becauſe I never knew any of that Diſeaſe and manner ſaved. Yet while the friends of the youth declared unto me, what an ingenious Child and Scholar he was, and what hopes all his friends had of him; I ſtill beheld the variegation, or vermiculation of that kind of* Variolæ: *And becauſe no Phyſician in all my reading ever gave me the leaſt light or help to cure them: I more ſtudiouſly ſearching the cauſe of their form, ſtrongly apprehended that outward work and waving could proceed from*

from no cause, but from Putrefaction caused of Worms; And that God and Nature did assist in so great a difficulty, shewing by this external signature, the internal cause, taking therefore my Indicative *from the* Conjunctive *(as* Galen *counselleth very well) I prescribed chiefly against Worms and inward Putrefaction, and in very short space he was restored to his health. And while I writ these things, the Young man (whom I never saw since) cometh into my House to search after me, and to give me thanks so long after, being shortly to go to* Oxford: *wherefore to confirm this History, I sent unto the Young man's* Apothecary, *to see what was yet upon file, to ascertain what I say; and it is returned me that two of my Bills are yet there remaining: As also one honest Gentleman remembreth well, that I then expressed as much, and told his friends that I intended to prescribe against the Worms principally;* This instance is observable in respect both of its rarity and use, whereas *M. N*'s experiments are no better, than such as Chil-

dren and Idiots can tell ſtories of, altogether as well; except that what he calleth a *Microſcope*, they tearm a Magnifying-Glaſs: But to end this Digreſſion, it is moſt certain, that whereſoever Nature hath a Shop, ſhe will be working, and the notion of vermination is as common to late Phyſicians, as his former ſecrets of the Lues and the Scorby. But theſe Scioliſts, who, for want of degrees and legal approbation, are ſeldom admitted to the Company and Communication of Phyſicians, when ever they chance to light on any ordinary obſervation, not occurring in every Book, they flatter themſelves with an εὕρημα of ſome great Rarity or Novelty, and the chattering Moon-calf muſt be carried from Town to Town to be ſhown. So much for his long empty garrulity on theſe three affections; which I ſhould leave (together with him) to his frivolous experiments wiſely inſerted, to prove what every *bimulus puſio* now adayes knoweth, were it not for a material

terial caution which the preſent matter requireth to be given, in the uſe of the Microſcope and aſpection of minute bodies, *viz.* That the *Effluvia* have ſeveral determinate Figures and beſide the ordinary, as ſphærical, cylindrical, and angular, others variouſly compoſed, as *ſtriate*, *hamous*, *cubical*, *vermicular*, &c. ſo that at their proximate emanation from any body, (every one being vulgarly known to be interſperſed with numerous and infinite Pores, and each particular, with ſuch as are differently formed from thoſe of the reſt) they may appear on the Superficies, ſometimes like ſmall ſcrues, hooks, or ἄγκυραι, ſometimes like Animals of ſeveral ſorts, and more familiarly in vermicular Figures, the whole ſurface being overſpread with them at their firſt effluing forth to further motion and ſeparation. Afterwards indeed they are not to be thus clearly perceived, being ſcattered and diſpers'd in many diſtant pores of the Atmoſphære: And therefore *M. N.*

after

after his puerile toyings with his fine thing, ſhould have proceeded judiciouſly with his Microſcope, like a man deſirous and ſearching of true ſatisfaction. As in particular when he fancied little Worms on the Superficies of Sage, which he could waſh off with water, he ſhould have perſued the experiment and tryal, whether the Vermicles were in the water, where they might ſtill be ſeen (as common and daily ſight diſcovereth in Vinacre) elſe he might juſtly ſuppoſe them to be ſuch figurated Atomes as the adjection of water might alter, either by otherwiſe modifying, as they are granted to be often eaſily alterable, or by changing the form of the *Pores*, through which they paſs, and which ſometimes conſtituteth them. I ſhall add no more on this Subject, but adviſe the Pleader to accommodate himſelf with ſome young Gentleman of *Cambridge* or *Oxford* that may tutor him in *Gaſſendus*, and ſhew him ſuch things as will put him into as high

high an extaſie in ſeeing things ſo ſtrange to his knowledge, as the Maid recovered from her native blindneſs ſuffered at her firſt view of the variety of common ſenſibles.

The eighteenth and nineteenth are about Sweats, and tell us thoſe Sweats are beſt which abate the Fever, and that cold Sweats, and partial and imperfect Sweats, are bad: thus you ſee all along that what in theſe Prognoſticks is true, is but very ordinary ſtuff. In anſwer to this blunt animadverſion I ſhall only take the pains to tranſcribe theſe two Prognoſtiques, aud leave the Reader amazed at the partiality and imperfection of *M. N*'s obſervations. The words of the former are theſe οἱ δὲ ἰδρῶτες ἄριστοι μέν εἰσιν ἐν πᾶσι τοῖς ὀξέσι νουσήμασι ὁκόσοι ἐν ἡμερησί τε κρισίμοισι γίνονται, καὶ τελείως τὸν πυρετὸν ἀπαλλάττουσιν· Ἀγαθοὶ δὲ καὶ ὁκόσοι διὰ παντὸς τοῦ σώματος γινόμενοι ἀπέδειξαν τὸν ἄνθρωπον εὐπετέστερον φέροντα τὸ νόσημα. Οἱ δ' ἂν μὴ τοιοῦ τὸν τι ἐργάσονται, οὐ λυσιτελέες

κάκιστοι

κάκιστοι ἢ, οἱ ψυχροί τε καὶ μόνον περὶ τὴν κεφαλήν τε καὶ τὸ πρόσωπον γινόμενοι καὶ τὸν αὐχένα· ὅσοι μὲν γὰρ ζὺν μὲν ὀξεῖ πυρετῷ θάνατον προσημαίνουσι, ζὺν δὲ χρονιτέρῳ, μῆκος νόσου, καὶ οἱ καθὰ πᾶν τὸ σῶμα ὡσαύτως γινόμενοι, τοῖσι περὶ τὴν κεφαλήν. *Thoſe are the beſt Sweats in all acute Diſeaſes, which come upon critical dayes, and perfectly change the condition of the Fever. And they are alſo good, which being made through the whole body, clearly ſhew that the perſon more eaſily beareth his diſeaſe; But thoſe Sweats which effect no ſuch thing, are unprofitable. But the moſt calamitous are the cold Sweats, and which are only about the head, and the face, and the Neck, for theſe in an acute Fever præſignifie Death; in a more gentle one, the length of the Diſeaſe; and thoſe which are all over the body, after the ſame manner ſignifie the ſame thing, with thoſe which are only over the head.* The words of the latter miſunderſtood Prognoſtique are theſe, οἱ δὲ κεγχροιδέες καὶ μόνον περὶ

τὸν

τὸν βάκηλον γινόμενοι πονηροὶ. Οἱ δὲ μετὰ σαλαγμῶν καὶ ἀτμίζοντες, ἀγαθοί. Καταναοεῖν δὲ χρὴ τὸ σύνολον τῶν ἱδρώτων, γίνονται δὲ οἱ μὲν διὰ ἔκλυσιν σωμάτων. Οἱ δὲ ἀφ' σωζόνιν φλεγμονῆς. *Thoſe Sweats which in the Figure of* Milium (that is, with inæquality in Figure, and various diſſimilitude in colour) *and which are only about the neck, are extremely ominous. But they which iſſue forth with great drops and vapors, are good. For we are to obſerve in the univerſal courſe of Sweats, that the former proceed from reſolution and debility of the body, but the latter from the æqual and uniform temper of the inflammation,* ill rendred by *Heurnius*, *vi inflammationis.* Now if any man expert in Phyſique ſeriouſly ponderate the whole matter, and eminent utility of theſe two Prognoſtiques, he will abhor the mutilate recital, and ignorant reflections of *M. N.* There is not a word in them of Fever, but all acute Diſeaſes are in general tearms mentioned; They relate

to

to critical motions, owned by all Phyſicians, neither need he be ſcandaliz'd at the general tearm ἱρέμησι, for a critical perturbation muſt happen on one day or other: They name all the particular parts, from which ſweat ordinarily iſſueth forth ineffectually to curation, that the cautious Practitioner may take ſedulous notice and obſervation of thoſe parts, and examin on fit occaſions, what tranſpireth from them, and accordingly arm himſelf with a well grounded Prognoſtique. They expreſs ſpecially the *miliar* ſweats, ſo highly dangerous, and at laſt conclude with a profitable Diſtinction (and reaſon of the whole Doctrine) between thoſe that ariſe from weakneſs of retention, and exolution of ſubſtance, and the others, which proceed from the *energy* of nature, and ſafe diſpoſition of any inflammation. It will not therefore be unneceſſary to obſerve, on account of theſe few but moſt commodious exceptions (whereunto many more might eaſily be added) out

of

of theſe compendious Prognoſtiques, that whoſoever will ſtudy the writings of *Hippocrates*, muſt ever advert, not only to each particular Sentence, but likewiſe to every word and phraſe; for (not to be large in inſtances) could *M. N.* but have obſerved and underſtood the ſingle Character of κεγχροιδέες, he would not have called theſe (as he bravely doth all the other Prognoſtical) Sentences, *but very ordinary ſtuff.* There are many ſuch ſuperficial obſervers, who in the moſt grave and Laconical Writers neglect the ſignificancy of the moſt weighty and important tearms, and think themſelves very judicious, in not dwelling on thoſe, as they imagin, barks of words, which indeed, contain the pith and ſolideſt ſubſtance of things. Without the fulneſs and comprehenſion of Phraſe, there could be no complete definition, or accurate deſcription of any being, or conception. As common reaſon evidenceth, that no ſatisfaction at all can be obtained in any point whatever,

ever, without first knowing the meaning of those words, which expres the thing intended by the Author; since without this the Readers must ruminate on they know not what: so the common principles of Logique assure us, that the sence and meaning of the words being once perfectly apprehended, a ready way is opened to a clear exposition of the most perplexing difficulties. For seeing the meaning of a word includeth in it self the nature of the thing, as signified by that word, in regard it could not mean that thing, unless it also meant such a nature as constituteth that thing; It is manifest that the meaning of the word once exactly known, the nature of the thing, as signified by that word, must be known likewise; and therefore the idle ridiculous names of *Gas*, *Blas*, *Azoth*, and numerous other of late Phantastical Writers, make them give place even to the meanest Drolling *Nomenclatours*. *Wilbius Wallius de structurâ Wheelbarriorum*, would have been ashamed

aſhamed to be ſerious in ſuch abſur'd triflings and futilities. Yet ſuch are the Authors whom *M. N.* followeth and adoreth, witneſs his wiſe amplexion of *Helmont's Archæus*, and his toyiſh diſcourſe upon it; his profeſt owning the Doctrine of *Idea's* in the cauſation of Diſeaſes (and yet he is not willing to ſeem in theſe diſcourſes *too Platonick or Phanatick* as he ſpeaketh, for, indeed, if he underſtood the meaning of a Platonical *Idea*, he would allow *Plato's* Specifique Animal really Exiſtent, a better invention than ſuch ſpecifique Remedies, as his Phanatick brain here fancyeth) nay his aſſertion that Diſeaſes are cauſable and curable by imagination (a tearm ſignifying ſomething as *Archæus* doth, but nothing there unleſs fully explicated, with the entire proceſs of its operation ſhewn) *&c.* Theſe aery Devices are fit only to make the judicious Reader laugh to ſcorn the groſsly irrational admirers of theſe Authors, who never intended to be underſtood. Yet, I can-

not but obſerve *M. N.* to be a great commender of Purgations, which all they who pleaſe themſelves with theſe Chymæra's decry as poyſon and irremediable ruin. Surely they have lay'd a foundation on a Quick-ſand, ſufficient for a ſuperſtructure of his raiſing; for (as I have already ſhew'd) he hath all a-long taught as much concerning Purging, as *Calphurnius Ruffus* hath done *de literis illegibilibus*; and ſhewed that he underſtandeth that, as much as he doth the *Archæus*. Yet ſince *M. N.* declareth at the firſt mention of *Archæus*, that he will not tell us what effects are producible by Sympathy and Antipathy, I could do him the courteſie to help him out, by telling him that he might have inſtanced in the *Archæus* it ſelf (called in ſome place, I am ſure, by *Van Helmont*, *Ens Stultiſſimum*) which he ſo much loveth, and without any other ground than that of Sympathy, cloſely adhæreth unto. Now to ſay nothing more of all theſe blind and purpoſely obſcure nominations

of

of things (no where more to be hated than in Medical diſciplines) it is plain, that ſince an idoneous ſignificant word includeth in it ſelf the nature of the thing, as ſignified by that word, and again the nature of the thing beareth along with it all thoſe prædicacies and attributes, which intrinſecally pertain to ſuch a nature, and excludeth all thoſe which are incompetent to the ſame nature; it acquainteth us with the whole extent of the matter intended, ſo far as it can be expreſſed by a word. The perfect knowledge then of the meaning of the words (undoubtedly where they are ſo brightly clear, and judiciouſly appropriated, as they are in *Hippocrates*) affordeth us the certain ſolution of all difficulties, and is the moſt direct compendious way of perceiving the true ſence of the Author that uſeth them.

From the nineteenth to the end of this firſt Book, he treats of abceſſes or tumors in the Hypochonders, in Fevers; which in acute ones are ſeldom ſeen, but in other

Fevers and Agues, they ſometimes happen, and but ſometimes; and then uſually when the bodies habit is vitiated by præpoſterous wayes of curation. But what if theſe affections are ſeldom ſeen, or but ſometimes happen? Muſt they therefore be excluded from all power of Prognoſticating? and no obſervations on them recorded? Rather the more ſeldom they appear, the ſtricter caution is to be had to them, and the clearer rules laid down concerning them. I ſhall for the Reader's ſatisfaction, tranſcribe only the nineteenth, which you mention, being confident that he will look on the matter of that Text (as on the reſt in his peruſal of them) to be of higher moment and uſe, than to be neglected by the completeſt and readieſt Practitioner. Ὑποχόνδριον δὲ ἄρισον μὲν ἀνώδυνόν τε ἐὸν, καὶ μαλθακὸν, καὶ ὁμαλὸν, καὶ ἐπὶ δεξιὰ, καὶ ἐπ' ἀριστερὰ, φλεγμαῖνον δὲ, ἢ ὀδύνην παρέχον, ἢ ἐντεταμένον, ἢ ἀνωμάλως διαπείμενα τὰ δεξιὰ πρὸς τὰ ἀριστερὰ, ταῦτα πάντα φυλάσσεσθαι χρὴ·

Εἰ

Ἐι δὲ καὶ σφυγμὸς ἐνείη ἐν τῷ ὑποχονδρίῳ, θόρυβον σημαίνει, ἢ παραφροσύνην. Ἀλλὰ τοὺς ὀφθαλμοὺς ἐπικατιδεῖν τῶν τοιουτέων. Ἢν γὰρ αἱ ὄψιες πυκνὰ κινέωνται, μανῆναι τούτοις ἐλπὶς.

The Hypochonders are in their beſt condition, when they are free from pain, ſoft, and æqual, both on the right and left ſide. But if they have any Inflammation, or cauſe any pain, or be much diſtended, or the right ly unæqually towards the left, all theſe things are to be feared. If there be any pulſe in the Hypochonders, it ſignifieth great perturbation or madneſs. But the eyes of ſuch, we are diligently to obſerve; for if they move ſwift and often, it is then moſt probable that madneſs will enſue.

In the ſecond Book of Prognoſticks, after three Texts ſpent about Dropſies (the ſecond whereof is oraculous, becauſe a Riddle) he tells us in the fourth, If the head, hands, and feet grow cold, while the middle parts burn, 'tis ill, and that it is beſt, that the whole body be warm and ſoft. Indeed all the Aphoriſms and Prognoſtiques of

Hippocrates are Riddles (though ſome of them as evident as the dictates of nature and common ſenſe) to this unintelligent Animadverter, who would caſt down *Hippocrates* as a monſtrous *Sphinx*, not becauſe he can explain any obſcure Sentence in him, but becauſe he cannot apprehend the cleareſt and moſt intelligible, as may be ſeen in this Prognoſtique for example, Ὁκόϲοισι δὲ ἀπὸ τοῦ ἥπατος, ὕδρωπες γίνονται, βῆχές τε καὶ θυμὸς τούτοισιν ἐγγίνεται. Καὶ οὐδέν τι ἀποπτύουσιν ἄξιον λόγου, καὶ οἱ πόδες οἰδέουσι, καὶ ἡ γαστὴρ οὐ διαχορέῃ, εἰ μὴ σκληρά τε καὶ πρὸς ἀνάγκην· καὶ περὶ τὴν κοιλίην γίνονται οἰδήματα, τὰ μὲν ἐπὶ δεξιὰ, τὰ δὲ ἐπ' ἀριστερὰ, ἱστάμενα δὲ καὶ καταπαυόμενα. *Thoſe in whom Dropſies ariſe from the Liver, Coughs and endevours of Coughing befall. Notwithſtanding they ſpit forth little conſiderable, and their feet ſwell, and nothing is evacuated from the Inteſtines, but tough excrements, and thoſe with extreme difficulty. Withal, ſwellings ariſe about the Belly,*

as

(as well ſuch as are ſettled, as thoſe by intervals changing) ſometimes on the right otherwile on the left ſide. What Riddle is there in this true and plain Prognoſtique ? Coughs in the Hydropical proceed from the oppreſſion of the *Diaphragma*, and other Organs of reſpiration ; The breaſt then being thus compreſs'd, little matter is in coughing evacuated ; the feet ſwell, from that *aqueous* matter which is there congeſted from the Arteries ; the Belly is commonly bound, in defect of that humor (now caſt into other parts) which before ſerved as a vehicle to the *Fæces :* Tumors beſet the *abdomen*, ſometimes conſtant, as where the Tympany is greater, otherwhile changing, the tenſion being leſsned on the removal of the wateriſh matter, where ſufficient flatulency is not conjoyned to continue it. Doth not evident experience demonſtrate all this, as well as evident reaſon ? Indeed, in ſtead of fancying a Riddle, he might have condemned an error, pardonable

in *Hippocrates*, who understood not the circular motion of the blood, nor the manner of its generation, and therefore concludeth the Liver, to which antiquity attributed the Office of Sanguification, to be sometimes the primary cause of Dropsies. But this was a speculation both too curious and too solid for the superficial animadversions of our inconsiderate Pleader, who by this omission sheweth us that he understandeth *Hippocrates* and *Galen*, as well as he doth *Paracelsus* or *Van Helmont*. Thus we see *M. N.* is equally skilled in the *Galenical* and Chymical doctrine; he will not grant that *Paracelsus* owned any such Disease as the *Lues Venerea*, whereas it is well known to every one who hath perused his works, that in his *Chirurgia Magna* he treateth professedly and largely of it, in relation both to its nature and cure; when he prætendeth to explicate *Van Helmont*, he maketh his *Archæus* to be nothing else than the vital spirit, absolutely contrary to the meaning of that Author, as every one knoweth

knoweth who hath looked but *per tranſennam* on his writings; and otherwhere ſo groſsly derogateth from the honor of Chymiſtry it ſelf, that he maketh it an Art of Yeſterdayes beginning, whereas the Profeſſors of it conclude it at leaſt as antient as *Mercurius Triſmegiſtus*.

He tells us in the fourth, that if the head, hands and feet grow cold, while the middle parts burn, 'tis ill, and that it is beſt that the whole ſhould be warm and ſoft. The ſixth ſaith, blew or livid hands and feet betoken death, and that it is not ſo bad, if they be black; which two texts every body will grant, and Preach on as well as the beſt Doctor; But the concluſion of the latter, which ſaith, that if the Patient happen to eſcape with life, yet the parts blackiſh will Gangreen, is moſt falſe. That the clearneſs of the truth contained in ſome ſentences of *Hippocrates* is no diminution to their price and gravity, I have already ſhewn. The falſity of the concluſion of the

the ſixth Prognoſtique (according to his cuſtome) he aſſerteth without proof, as he reciteth the Sentence without truth or caution. *Hippocrates* in the midſt of theſe diſmal Symptoms and ſigns, alloweth, that if any good ſigns be intermix'd with them, ἐλπὶς, it may be expected, though not certainly concluded, that the diſeaſed may eſcape, but yet withal, that the blacked parts of the body may, ἀποστῆσαι, come to abceſs. And conſidering the greatneſs of their corruption, what elſe can be probably expected? Nay, though the tearm uſed by *Hippocrates*, need not to be limited, to the ſignification of a Gangreen, yet this alſo in ſuch a concourſe of ominous circumſtances is much to be feared, the part having been too extremely weakned, nay perhaps mortified and envenomed, by that perniciousmatter, which deſtroyed its natural colour.

I have hitherto followed him κατὰ πόδα, in his unmannerly reflections on that great Phyſician and Philoſopher, whom

whom all Ages and all Sects of Naturaliſts, have ever approved and followed, as one of the wiſeſt perſonages, and greateſt advancers of learning, that the world hath enjoyed. And therefore ſhall continue to obſerve his further Animadverſions, though without the replying of many more words to them, than their emptineſs and levity requireth. *The fift is common ſtuff, which ſaith, 'tis good, if the Patient can turn and rouſe himſelf cheerfully, but dangerous if he be ſluggiſh.* Yet moſt of the old women whom you ſo much applaud, and attribute your grand proficiency to, think that no reſt or diſeaſed ſlumbers can have any thing of ſiniſter prædiction. *In the ſeventh, he is very common likewiſe in his Prognoſticating touching ſleep, from thence to the ſecond he treats of ſtools, and out of the Cloſe-ſtool-pan he delivers Oracles, which are ſome true, and none of them alwayes true; yea, the beſt of them about ſtools, are not frequently true; but it may be ſo, and it may more often*

not

not be ſo. Where doth *Hippocrates* on this Subject, determine otherwiſe as to particular external appearances? His concluſion on them, as to real and perfect ſignification, is alwayes on their ſuppoſed concurrence with all other ſignes that may be remarked, as he apertly declareth in his ſeveral diſcourſes relating to practice. *For 'tis very often ſeen, that the worſer the ſtools are, which paſs from the Patient, the more relief he receives, and the more ſpeedily he recovers, nature carrying off that way the malignant matter of the Diſeaſe.* This is true in natural expulſions, idoneous purgations, and critical evacuations (as *Hippocrates* every where alloweth) but not in Symptomatical or meerly morbous excretions, as not only the common judgment of Phyſicians, but plain ſenſe and experience declareth; for who will judg a Dyſentery to be leſs dangerous, becauſe more blood and good ſubſtance of the body is excerned? or any excrements the more ſafe for their tokens of utter depravation

pravation or mortification? *From thence to the thirty fourth, he playes the piſs Prophet, and undertakes to Prognoſticate from the Urinal, Quaſi vitro magico divinare, to divine as it were with a Magick glaſs (it is Doctor* Willis *his expreſſion.)* But in a quite different ſence from yours; you give us indeed in your 333. Page, a ſuperficial and fooliſh extract of his Doctrine concerning Urines, to his inglorious occumbency, after his ſo many noble atchievements in Medicine and Philoſophy, if your rude explication of his Doctrine could be eſteemed by the meaneſt Reader; I doubt not but he, as well as others impertinently cited by you, would bluſh at their names in ſuch a ridiculous Treatiſe, if they imagined any man ſo extremely injudicious, as to fancy they did not deſpiſe and loath ſuch a nauſeous and filthy Pamphlet. Yet to ſhew that Doctor *Willis* intendeth not to caſt the Urinal in the ſence you idly conſtrue him, but that there may be a well grounded Prognoſtication

ſtication from the right examination of Urines, hear his own words in the beginning of his Epiſtolical diſſertation to the very learned Doctor *Bathurſt*. *Urinarum inſpectio, & ab illis circa praxin* ἰατρικὴν, *directionum inveſtigatio, uſque à primis Medicinæ initiis, inter Antiquos haberi cœperant: hinc enim pro judiciis circa ægrotos ferendis, ac pro eligendis aptiſſimis Medendi temporibus, Magnus* Hippocrates *tum prænotiones, tum præcepta ſua potiſſimum deſumpſit: adeo ut celebre iſtud, & uſque hodie ratum veteris Medicinæ ſtatutum, ſcilicet;* τὰ πέπονα φαρμακεύειν, *ſine matula rite conſulta, obſervare non licuerit. Hoc etiam communiſſimæ rationi conſonum videtur, ut ſiquidem corporis ægroti, tanquam vaſis occluſi, intima perſcrutari nequimus, à latice infuſo, parteſq; ſingulas perluente, ac à plurimis ramenta quædam delibante, judicium petatur. Neque enim aquæ acidulæ, deliteſcentis mineræ, quâ percolantur, naturam produnt, quam urinæ diverſimodas corporum noſtrorum dyſcraſias, atq; habitudi-*

nes

nes teſtatas faciunt; quare hujus excrementi (licet viliſſima) contemplatio in ſcientiam accrevit, & Medicorum illuſtrium, tum veterum, tum recentiorum, ingenia exercuit: Super hâc re plurimi extant libri, magnâ cum diligentiâ exarati, in quibus variæ urinarum differentiæ, colorum, conſiſtentiæ diverſitates recenſentur, contenta ad amuſſim deſcribuntur, &, pro ſingulis iſtorum diſtincta ὑρουρίσεως *præcepta traduntur; quæ quidem tantæ certitudinis à quibuſdam æſtimantur, ut à lotio inſpecto, nullius non morbi, aut partis affectæ, imò cujuſvis circa ægrotum accidentis, ſignificatio petatur. Verum in hoc vulgus egregiè decipitur, & pertinaciter uſque decipi vult, cum affectus cujuſque dignotionem, ejuſque prognoſin, non niſi matulâ inſpectâ, erui poſſe contendit; & Medicum, niſi à matracio, tanquam vitro Magico, divinare ſuſceperit, nullius pretii æſtimat. Quod autem reverâ attinet ad præcepta, & regulas, quibus* ὑροσκοπίας *praxis innititur, extant multa diligenti obſervatione collecta, & dein bono cum judicio,*

judicio, & ratione ſtabilita: quatenus tamen urinarum ſignificatio, ad caſus particulares largè nimis à quibuſdam extenditur, intertextuntur plurima incerta, deceptioni obnoxia, & nonnulla planè falſa; ut, qui, lotio tantùm indice, de rebus ægroti confidentér pronunciat, præſtigiatoris potiùs quàm Medici nomen mereatur. 'The inſpection of Urines, 'and inveſtigation of directions from 'them about *Medical* practice have, from 'the very firſt beginning of Phyſique, 'been uſed by the Antients. From this 'the Great *Hippocrates* took chiefly, 'both his prænotions and præcepts, for 'giving judgment on the ſick, and for 'chuſing the moſt fit times of cure; ſo 'that, that famous, and to this day re-'ceived, Statute of antient Medicine, to 'wit, τὰ πέπονα φαρμακεύειν, without 'the Urinal be duly conſulted, cannot 'be obſerved. This alſo ſeems conſo-'nant to common reaſon, for ſince we 'cannot ſearch through the interiors 'of a ſick body, more than of a cloſed

'veſſel,

'vessel, judgment may best be taken,
'from the humor flowing within, and
'passing as a wash through every part,
'and scouring off certain raments from
'most of them; for neither do acid wa-
'ters shew the nature of their lurking
'Mineral through which they are strain-
'ed, more than Urines manifest the se-
'veral dyscrasies and habitudes of our
'bodies; Wherefore the observation of
'this excrement (though the most ab-
'ject) has grown to a Science, and has
'exercised the wits of eminent Physici-
'ans both Antient and Modern. There
'are many Books of this Subject, pen-
'ned with great diligence; In which the
'various differences of Urines, with
'the diversity of their colour, and con-
'sistence, are rehearsed, and their con-
'tents exactly described, and for each
'of those, distinct præcepts of *Ourocrisy*
'are delivered, which are by some e-
'steemed to be of so great certainty,
'that by the inspection of Urine, the sig-
'nification of every Disease and part af-

'fected, yea of every accident about 'the sick, is expected. But in this the 'vulgar are extremely deceived, and 'are pertinaciously resolved to be so; 'while they contend that neither the '*Diagnostique* nor *Prognosis* of any Dis-'ease can be exactly known without in-'spection of the Urine; and esteem a 'Physician of no value, unless he under-'take to divine by the Urinal, *tanquam* '*vitro Magico*; But as to what truly ap-'pertaineth to the præcepts and rules on 'which the practice of *Ouroscopy* is foun-'ded, there are extant many things col-'lected by diligent observation, and af-'terwards established with good judg-'ment and reason: But so far as the sig-'nification of Urines is by some too 'largely extended to particular cases, 'there are many uncertainties interwo-'ven, which are subject to deceive, and 'some things plainly false; so that he 'who confidently determineth of the 'condition of the sick, by the sole judg-'ment on Urine, deserves rather the

'name

'name of a Quacksalver, then a Physi-'cian. So that it is a shame to see how injuriously he perverteth the sence of Doctor *Willis*, so clearly and luculently expressed; as if because he smartly chastiseth the follies or impostures of the Pleader's *Brethren*, he were an enemy to to the due inspection, and judicious investigation of Urines. *And, I hope, those Sentences shall not be admitted for Oracles*; and I am assured they will be admitted for such, unless you can persuade the world, that for many hundred years they have been in a Dream, and knew not whether they received help (from Physick founded in a great part on these principles) or still thought themselves recovered, when they were not. *The residue of this Book toucheth upon Vomitings, Spittings, Expectorations, and Purulencies; of which it is certain, that to judge so positively of a Patient's condition by colours and consistencies of Vomits and Spittles, is a very idle thing; seeing those which appear worst,*

do (as we find) very often tend to the beſt. May they not be of ſiniſtrous ſignification becauſe they ſometimes tend to the beſt? Peſtilential Fevers do ſo, but not (as you affirm) very often; ſo Vomits of matter corrupted even to mortification, and expuitions of a cadaverous ſcent do ſo too, but very ſeldom. *And as for Purulent perſons, it was the impatiency of the old Phyſicians, which in Diſeaſes of the Cheſt, could not ſo manage a cure of them (I inſtance a Pleuriſie for one) as to prævent a termination of them in Purulency.*

See, wiſe Sir, the Coacal prænotions, concerning Pleuriſies; examin whether copious eduction of Blood, the cuſtom among all the Ancients, (which you ſo earneſtly decry) did not uſually cure a Pleuriſie before Suppuration; And laſtly, when you begin to Study Phyſick, read the Epidemicks of *Hippocrates*, and obſerve how many Pleuriſies he Cured, without the ſuffering any Purulency, or ſo much as any near tendency towards it.

In

In the third Book, the four firſt Texts diſcourſe of Criſes, and Critical dayes, of which I have already eaſed the Reader. More than you can do, if he become your Patient, for Critical perturbations are to this day ſeen to come, (eſpecially in more Southern Countreys) without poſſibility of abſolute præcaution. *The fifth and ſixt determine upon what tearms you are to expect an Eruption of Blood by the Noſe, after the Twentieth day of a Fever. But of what uſe is this now? when ſome of us are aſhamed to ſee how long people are held in Fevers under Cure, not only until the Twentieth day, but long after; whereas in fewer days a hopeful account may be given, if it all, except error be committed by the Patient or his Attendants*; or by ſuch as prohibit ſeaſonable Phlebotomy, according to your own learned advice. *From thence to the Sixteenth, treating of Exulcerations of the Mouth and Throat, and Quinſies, his doctrine is good.* Yet as *Common ſtuff*, as any other can be, in your civil phraſe

and æſtimation, which the intelligent Reader will plainly perceive in his peruſal of them. *The Sixteenth relates to Critical dayes, and ſo is not worth the hearing; Latulum ingenium!* The Doctrine of Critical dayes and motions is too intricate and perplex'd for your ſlender ſtudy, and ſcrutinies. What may be boaſted on, for knowledge without ignorance eaſily diſcoverable, beſt palliateth an Empirique. I cannot think, but that even Aſtrological prædictions of *Criſes*, would have ſerved you for a ſpruce bravado, if, indeed, the vulgar could not find you ignorant of the common Elements of Aſtronomy. But the prætence of Chymiſtry is a ſecure defence. If it be enquired how you præpare a Medicament, your anſwer will be, that it is an *Arcanum*; If an approved way of its præparation be propoſed to you, you will tell us (in the like manner) that you know a better (though you reſolve for ſome time to keep it ſecret) and mote ſutable to *the*

Philoſophy

Philoſophy by the Fire. But when you come to be examined, concerning Criſes and affections of Diſeaſes, Anatomy and determinate uſes of parts, true Explorations of Pulſes and Urines, Botanique, Mineral and Animal natures, in relation to their conſtant and known uſe and operations in Phyſique. The Doctor that ſtyleth himſelf *Medicus Londinenſis*, is beſide his Chair.

From thence to the twenty fourth, he treats of abſceſſes or tumors at the tail of long Fevers and Agues, which are very rare to be ſeen in our dayes, only in ſome few, they ſo fall out. But if they fall out at all, though never ſo rarely, ought there not to be Prognoſtique rules concerning them? Are not the lives of men to be præſerved, becauſe they are few which are obnoxious to ſome particular accidents, and may thereon be endangered? That which is more rare and extraordinary, is with greater and more ſolemn circumſpection to be regarded. *From thence to the thirtieth he treats of*

Head-ach in Fevers, and ſaith, if the Diſeaſe begin with Head-ach, the Patient becomes more afflicted the fourth day, than on the fifth; but is better again on the ſeventh. Again, if the head begin to ake on the third day of the Fever, then the Patient will be moſt afflicted on the fifth, but will be freed from the Diſeaſe on the ninth, or on the eleventh day. Again, if the head begin to ake on the fifth day, then expect a Criſis on the fourteenth, all which, he ſaith, holds good in continual Fevers, and exquiſite Tertians: But let the Reader obſerve theſe Fevers, and he ſhall generally find all this to be fallacious and frivolous. He ſhall find theſe ſigns not to be in their temporalties mentioned, abſolutely certain and immovable, but yet not ſo frequently varying, that theſe particular days ought not to have a ſignal Mark and Character ſet upon them. We do not believe, that nature is limited and determined to days and hours on account of any cauſality in the numbers themſelves (as you have been already

ready told,) although it be certain that where ſhe is not impeded by external contrary cauſes, ſhe is in all her productions (even in reſpect of time) conſtant to her ſelf, regular, and uniform. To omit the rarely tranſgreſſed limits, for growth of herbs, and plants, maturation of Fruits, perfection of Seeds, *&c.* And wherein ſhe is yet (as to time) more punctual, the formation and excluſion of Animals, I ſhall give you an inſtance (coming nearer to the condition of Diſeaſes, and Symptoms) wherein (perhaps) ſhe moſt varieth, and yet notwithſtanding may be obſerved to endeavour an exactneſs of meaſure and time. It is this vulgar one; Some women have the benefit of nature once in a quarter, others in two moneths, or ſix weeks, others twice in a moneth, nay, to thoſe particular perſons, that have it in the moſt conſtantly determinate ſeaſon, *hoſpes* (as the *Jews* civilly expreſs it) *non ſemper venit in tempore ſuo.* Yet may it ſtill be called their *Lunary tribute*, becauſe

because in such a space it is most usually demanded by nature. So in these remarques of *Hippocrates*, although nature be not limited or confined, yet her more ordinary course and process he hath judiciously observed. And then what præjudice can accrue to the cautious Physician, by noting and examining such times and mutations, and fixing on the εὐκαιρία, or exact opportunity of succouring the Patient. *Pindarus* for such judgment aud circumspection praised his ἰατρὸν ἐπικαιρότατον. I will not be tædious in transcribing these several Prognostiques, without any shew of argument or reason, so brutishly cavilled at by the ignorant Pleader, but rather refer the Reader to his perusal of them at his leisure, that he may discover how useful and punctual they are (so far as the subject permitteth) in each point of observation and advice, and how weakly and negligently they are mis-cited by him. *And yet he concludes his Books of Prognostiques, that they will be found to prove*

true

true in Lybia, Delos *and* Scythia; *which is as much as to ſay, they will hold certain in all times,* What mention maketh he here of times? although we acknowledg you as fitting to correct, as to expound *Hippocrates, and places; having been ſo calculated for the Meridian of* Greece, *his native Countrey, they will ſerve indifferently for all climates and nations in the world.* Where doth *Hippocrates* tell you, that he deſigned (or *calculated* as you improperly, and ignorantly pedantize) theſe Prognoſtiques only for his native Countrey? they are general and certain rules, applicable to all Conſtitutions, Ages, and Places, with their due limits and neceſſary exceptions, which are always ſuppoſed and underſtood eſſential to all practical rules whatſoever; every Novice knoweth that generals are to be applyed to particulars both in Theory and Practice; Nay, had *Hippocrates* framed theſe Prognoſtiques in a ſtrict and peculiar regard to his own Countrey, yet, being

plainly

plainly in themſelves univerſal directions, they may be equally profitable to other Climates. He that liveth in a cold Northern Region, may have a Fever as high and violent as the *Æthiopian*, and the hotteſt Nations have ſometimes ſuch Gouts, and other Diſeaſes, as are as cold as thoſe in the moſt Boreal Countreys. Yet the general way of Prognoſticks (as every mans ſenſe will tell him) is in all places alike profitable and determinate, becauſe where ſuch particular diſtempers ariſe, ſuch particular Signs and Symptoms (whereof theſe Prognoſticks declare the true portent and ſignification) will (without extraordinary cauſes of the contrary) continually appear. *And this the Commentators will not ſtick to ſwear on the behalf of their great Maſter.* None of them yet have paſſed their Vows to him, although none have omitted juſt expreſſions of their high veneration of him. Gratitude is to be payed to the merits of Ethnicks, although you are ſo miſe-

rably

rably vain, as to think your ignominies victorious, when you ridiculouſly call him *Heathen* in a poor deſpight. *Though they cannot be ignorant that things ſeldom fall out ſo.* To this you ſhould have had an eaſie Anſwer, if you could have but once ſhewn, in all your garrulous Plea, that things do not ever fall out ſo. But he, who never made argument, hath already had too much anſwer. *But the tradition upon old notions muſt be held up, and there is the buſineſs; If we recede from old things, and ſuffer a reformation in any* (ſaid the Council of Trent) *it will take off all reverence to the reſt.* You might know, Sir, that Phyſicians prætend no claim to inerrable judgment, or ſuch completion of medical Knowledge, as may not be improved to further perfection by clearer explorations. What Omniſcience Quacks and Empiricks boaſt of, to deceive poor people, is daily ſeen.

You wiſely proceed, *I ſhall not apply it to the concernments of Phyſick.* To

what

what purpose then did you mention it? I hoped that you would have enlarged the skirts of the extremest Reformers, and to make Physick more odious, *Fanatically* condemned it for Popery. *But leave impartial men to judge, whether some Professors interests, and ignorance also, may not lye in the way to so necessary a work.* No doubt but it doth; and therefore it is to be wished, that the Laws may be duly executed on those ignorant, and dangerous Professors. *And what credit is to be given to one that contradicts himself, I mean, this our great Master, who forgot that the nineteenth Aphorism of his second Book, confutes all that he delivers here, as certain about acute Diseases; for there he saith, that the Prædictions concerning such Diseases are uncertain.* To this miserably framed Objection, you have already received an easie Reply. *And whereas he hath so imperiously said, that his Prognostiques will hold certain in all Countreys, I note that it clearly contradicts the reason of his second Aphorism,*

which

which bids us in evacuations of the body, have reſpect to the difference of Countreys, in regard the ſame effects cannot be expected in all alike. You have been told before, that theſe prædictions will in all regions ſtand firm, as to general uſe and obſervation, although they are to be judiciouſly applyed to particular occaſions and caſes. Now for your again urged Authority of *Heurnius. Becauſe as* Heurnius *who hath collected the ſence of the beſt Commentators upon the Text, ſaith, according as a Countrey is cold, moiſt, dry, or windy, and according to the manner of feeding uſed therein, ſo mens bodies will abound with various juices; from whence I argue, that if the blood of mens bodies differ according to their reſpective Countreys, then by a parity of reaſon it follows the motions of it, and operations, and effects thereupon depending, muſt needs be different; And ſo 'tis impoſſible that the ſame events in reference to ſpontaneous evacuations,* mentioned here only for the ſpecious oſtentation of the words; for the

Apho-

Aphoriſm intendeth Artificial, nay Critical and Symptomatical evacuations, as well as Natural and *Spontaneous: ſhould fall out, in ſeveral Countreys, and 'tis much leſs to be expected there ſhould ſo, in regard nature doth ſo particularly obſerve the climate (as is implied in the ſecond Aphoriſm) that you cannot without præjudice force her by Art to any evacnation or excretion, which is not agreeable to her in the particular Countrey where ſhe is.* This I muſt tell you again can ſignifie nothing againſt the efficacy and neceſſarily continual uſe of general rules; *Heurnius* intendeth no more, than that they are to be accurately applyed to ſpecial occaſions and circumſtances. If you imagine that he oppoſeth the rules themſelves, let his own words, in his argument to theſe very Prognoſticks, ſet your brains to right, wherein he declareth the neceſſity of the continuation of old rules, nay, of old Medicaments, to the ſhame of your idle Pleadings againſt either of them, and ſufficient condemnation of your whole

bundle

bundle of revilings. *Inſtrumentorum varietas artificem non facit, nec ſi mihi ſelectiſſima Aurifabrorum forent, aurifaber eſſem, ſed dexter eorum uſus, artem probaret. At totam eam Encheireſin nobis reliquit* Hippocrates *in Prognoſticis his ſuis. Nobis ergo tractandum eſt idem illud corpus humanum, quod olim tàm benè à ſapientiſſimis illis ingeniis exploratum fuit, quod eiſdem jam ac tum conſtat principiis, eodemque victu fruitur, iiſdemque ſuccis quod rigatur. In quo illa Æſculapidum gens ea Symptomata, eoſque eorum eventus obſervavit non ſolum in* Græciâ, *ſed etiam in* Scythiâ *&* Lybiâ, *hoc eſt regione moderatâ, algidiſſimâ & ferventiſſimâ, quæ eiſdem eventibus nos, in noſtris corporibus & regionibus obſervamus quotidiè, & hactenùs ab eo ævo notata fuêre: Sed quos latent naturæ morborum, ac eorum eventus, (quæ ex ſolo* Hippocrate *venari licet) nunquam opportunè & cautè in uſum remedia flectent; propterea rectè olim, Herophilus dixit Medicinam, hoc eſt, remedia nihil eſſe, &*

manum Dei esse: Nam nullus morbus est idem omnibus, nec ullum remedii genus eandem vim habet in singulis: & similitudines sæpè imponunt, quod multa putantur fieri lege naturæ, quæ sunt Symptomatica.

'The variety of Instruments does not 'make an Artificer, nor if I had the 'choicest of the Gold-smiths, should I be 'a Gold-smith; but their dexterous use 'can only make good the Art. *Hippocrates* 'indeed in these his Prognostiques hath 'left us the whole *Encheiresis*. We are 'then to practise on the same body of 'man, which of old was so well search'd 'into by those most wise persons, and 'which consisteth of the same principles 'now, that it did then, enjoyeth the 'same nutriture, and is irrigated by the 'same juices. In which the Æsculapides 'observed the same Symptoms, and the 'same events of them, not only in *Greece*, 'but also in *Scythia* and *Libya*, that is in 'all regions, whether moderate, extream-'ly cold, or excessive hot, which by the 'same events we daily observe in our bo-

'dies

'dies and Countreys, and have been re-
'marqued even from that Age. But
'ſuch as are ignorant of the nature and
'effects of diſeaſes, (your friend *Hern-*
'*nius* is very plain and downright with
'you Mr. Pleader) which can only be
'found in *Hippocrates*, can never attain
'to the opportune and cautious uſe of
'Remedies. Wherefore *Herophilus* ſaid
'well of old, that Phyſick, that is, Re-
'medies, were nothing, and yet were
'the hand of God. For no Diſeaſe is
'the ſame to all, neither is there any
'kind of Remedy that hath the ſame
'vertue on every one: And ſimilitudes
'do often deceive, becauſe many things
'are eſteemed to come according to the
'courſe of nature, which are Sympto-
matical. However *M. N.* is not obliged to have regard either to ancient Rules or Remedies, which require learning and ſtudy to underſtand, but only to attend the Lectures of Farriers and old women (the Tutors which his Book boaſteth of) and if his ignorance lead him

to miſcarriage, he ſhall be guilty only of man-ſlaughter at worſt. But, pray tell me, wiſe Pleader, if you think that nature doth ſo particularly obſerve the Climate, that it ought in all adminiſtrations to be ſo ſpecially regarded, why did you rail ſo fouly at all the third Book of *Hippocrates* his Aphoriſms, which in diſcovering the Diſeaſes ariſing from winds and weather together, declare their varieties according to different Climates and Regions? Is not this the ringent poſture of an ignorant *Momus*, who will ſooner propalate his own errors and contradictions, than allow the beſt Writers their deſerved fame and renown? I ſhall here end my ſhort obſervations on his errors touching the Coacal Doctrine, profeſſing that in ſo few lines, wherein he hath commented on them, I never read in any one, pretending to the leaſt knowledge in Phyſick, ſo many palpable and unpardonable miſtakes. His other extravagancies, which, for brevity, I have reduced

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to theſe Topiques, are not indeed, for the moſt part, ſo ſtuffed and ſwelling with the like groſs errors, becauſe they are almoſt only words, and aery excurſions, fitter to hide falſity, than elucidate truth. As they are empty of the latter, where it is not ſo plain and common, that the pooreſt ſmatterer in Medical Learning will nauſeat his repetition of it, ſo the former is alwaies found (as hath been already briefly and clearly ſhewed) where he adventureth on any new or old Paradox, that may be diſcovered in his wilderneſs of words and inſignificancies.

But now, before we conſider his particular inſtances in ſome few Texts of *Galen*, let us obſerve the one *only material* paſſage in his tranſition from *Hippocrates* to him. *Whereas* Galen *ſeems moſt to Triumph in his Book concerning the uſe of the parts of Man's body, That Excellent Anatomiſt* Veſalius *ſhews him to have been very ignorant of Anatomy, and that he never performed one Anatomical Diſſe-*

ction, ſo that it is ſuppoſed he took things upon truſt, and tranſcribed out of other mens works; for he proves him to have erred in one hundred and ſixteen particulars touching parts. I undertake not to anſwer *Veſalius*, or to prove *Galen* a perfect Anatomiſt; Anatomy, the cleareſt and moſt rational ground of Medical practice, was not in his dayes, nor is it in ours, yet brought to its ἀκμὴ, and final completion; *England* indeed hath of late ſtartled the world, with ſuch new diſcoveries, as have made *Apollo*, to ſhine in his full brightneſs, whereas he was before mask'd, in the Clouds and Miſts of obſcure conjectures, without *Autopſy*, or real demonſtration; The chiefeſt whereof is the confirmed circulation, admirable next to that of his own; But yet there is ſtill room for new explorations and ſcrutinies into the parts of man, which they who ſyncerely deſign the higher Augments of Phyſick, and benefit of mankind, perſue with their cloſeſt endevours. The Honourable

Mr.

Mr. *Boyle* modeſtly telleth us in his experimental Philoſophy, that the *inſtructiveneſs* of Anatomical ſearches, hath not only ſo reconciled him to it, but ſo enamoured him of it, that he hath often ſpent hours much leſs delightfully, *and that on account of its eminent uſe and utility*, not only in Courts, but even in Libraries, than in traſing thoſe forſaken manſions, dead and ſtinking Carkaſſes, *yet the inimitable workmanſhip of the Omnipotent Architect*. And I may not omit one luculent Teſtimony of the continual encreaſe and growth of this learning, that not long ſince the eminently learned Doctor *Needham* of *Shrewsbury*, ſhewed me ſeveral *Ductus* in the head, found out by himſelf, and hitherto unknown to the world; ſome whereof (I confeſs) are taken notice of, by a late *Belgique* Writer, one *Stenonis*, who (as I have reaſon to judg) uſurped, according to the faſhion of his Countrey in the Diſcoveries of other people, and laid claim to the tracts firſt re-

remarqued by this moſt excellent Anatomiſt. And there is no queſtion, but that there are other numerous ducts in the body, which the indagations of Anatomiſts may hereafter diſcover to the great advantage of Medical knowledge. However *M. N*'s diſcretion is very remarkable, which condemneth *Galen* of imperfect knowledge in Anatomy, and yet ſuffereth theſe peremptory words, vilifying the very Skill and Art it ſelf, to eſcape him. *They have given me, and ſome other touchy heads like mine, occaſion to pry into one point beyond them*, viz. *whether in practice of Phyſick there need be the hundreth part of this adoe about Anatomy; eſpecially ſeeing that when the body is out of order, by Diſeaſes, the blood and humours have other vagaries then in the uſual Channels*; As this Fanatick Writer hath, who in other places of his Book explodeth all humors, and denyeth that there are any ſuch things in the body, as here he alloweth; but becauſe in Diſeaſes the natural order

and

and œconomy in conſtitutions, is varyed from its former eſtate, is it therefore needleſs that it ſhould be known and underſtood? How ſhall the præternatural exorbitancies and variations be meaſured, if the centre and lines of natural motion and proportion be not exactly deſcribed? But pray, tell me *M. N.* is not Chyrurgery a part of Phyſick? Is not the Phyſicians counſel frequently and neceſſarily required by the manual Artiſt? Ought not then the Muſcles and Nervs, nay ſometimes their minuteſt extremities, with every diſtinct configuration, and poſition, be known to the complete Practitioner? I ſhall not urge the Cure of Palſies, Convulſions, *&c.* by applying Remedies to the roots of ſuch particular Nervs, when all other adhibitions have been ſucceſsleſs; Nor how the late perfect Anatomy of the Liver diſcovereth the only rational cure of the Jaundiſe, and all other Diſeaſes, ariſing from its obſtructions; Neither how the new found nouriſhment of the

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ſolid parts, by a lene, lacteous and dulcid Chyle, manifeſteth the true way of ſpeedy relief to extenuated and tabid Bodies, and to the prævention, and cure of Arthritical Diſeaſes, formerly not underſtood, *&c.* Although in many ſuch inſtances it were as eaſy to be as demonſtratique as large, if the objections of ſuch a temerarious ignorant could deſerve it. But he urgeth that *Fernelius himſelf ſpake but lightly of Anatomy.* Ἡσύχῳ πόδι. Be not too haſty, Sir, a Story of *Plantius* cannot impoſe on your Reader (as it hath done on your fancy) if he have ſeen the elaborate Anatomical diſcourſe of *Fernelius*, and obſerved, as he then neceſſarily muſt have done, how he maketh Anatomy the *Baſis* and ground-work of all Medical practice. Yet that your *touchy head* may not be ſo extremely diſſetled on any ſcandal, that *Fernelius* may give you, hear his plain (though elegant) words, to the ſhame of your own, you may find them in the beginning of his Pathology. *Nunquam ullum*

lum planè cognitum penitúſque perſpectum eſſe morbum putaverim, niſi compertum habeatur, & quaſi oculis cernatur, quæ in humano corpore ſedes primariò laboret, & quis in eâ ſit affectus præter naturam. Id initio ſentiens, nequis hûc niſi gnarus Anatomes ac peritiſſimus accedat, & quæcunque quis leget, vel audiet, fixa Meditatione ea contempletur in humano corpore, ut ſummam rerum cognitionem, firmâ memoriâ ſtabiliat. 'I could never appre-
'hend that any Diſeaſe could be plainly
'known and thoroughly underſtood, un-
'leſs it were clearly found out, and diſ-
'covered, as it were by Eye-ſight, what
'part in the body of Man is primarily
'affected, and what præternatural af-
'fection is ſeated in it; This therefore I
'would firſt decree, That no perſon,
'unleſs well skilled and moſt expert in
'Anatomy, approach here, and that what
'matter ſoever any one ſhall read or
'hear, he contemplate them in the body
'of Man with earneſt ſtudy, to the
'end that he may ſettle in firm memory

'the

'the perfect knowledge of things.

But concern not your credit in this *Punctilio*; If the knowledge of Anatomy be a crime, your *touchy head* shall not be accused of it. I shall only request your notice of what you may find related of *Democritus*, that being continually exercised in Dissections, he was supposed to be madd by the *Abderitans*, who pitying forsooth the poor man's condition, requested the aid of *Hippocratès* to restore him to his lost Wits; He came to him in all haft, and finding him earnest in his ordinary employment of Anatomy, was highly gratified with the sight of it, and concluded that all the *Abderitans* had *touchy heads*, except *Democritus*.

Because the nature of the pulsation of the Arteries is learned only by Anatomy, and Pulses are judged to be of great significancy by *Galen*, I may here take a proper occasion to observe how ridiculously he denyeth, that there are any other sorts of Pulses, than the ten simple

ſimple ones; wherein he is conſtant to himſelf in excluding out of Medical conſideration whatſoever is difficult to the unlearned and unexpert; yet prætendeth to give no other reaſon or account of this Magiſterial proſcription of the antient doctrine, than that *Heurnius*, *Regius*, *Sylvius de le boe*, and Doctor *Primroſe* think that the diſtinctions of the compounded and relative are too numerous; I confeſs, they are ſo, in reſpect of neceſſary uſe and common exploration; But where do theſe Authors deny, that there are ſuch Pulſes as compounded and relative? or that many of them are neceſſary to be diſtinctly known to the Phyſician? It is true, they juſtly ſuppoſed the two thouſand differences, which *Galen* computed, to be too many; but doth it therefore follow that they acknowledged none at all? You tell more particularly how Doctor *Primroſe* writeth, that the very names of them alone, if many ſhould hear them, would force them to renounce the touching

touching of Pulſes; But you ſhould have obſerved the reaſon, which he immediatly ſubjoyneth, in theſe words, *Terrorem ergo ignaris, ſicut & Magica verba, inferre poſſent*; *They are able to terrifie the ignorant, like Magical charms.* This indeed the Doctor ingeniouſly noteth in his *Medela Ignorantiæ*, or Tractate *de vulgi erroribus*, telling you his mind plainly in the præcedent words, *Nobis qui ſuperflua plurima rejecimus, differentiæ pluſquam centum ſuperſunt obſervandæ; ſed nec ſufficit differentias cognoviſſe, ſingularum præterea cauſæ ſunt cognitu Neceſſariæ, ut certum de morbis judicium fiat, ſed & demum cognoſcendi modus difficilis eſt, nam ſingulæ differentiæ peculiarem habent cognoſcendi modum, quem qui ignorat, pulſus nunquam probè inveſtigabit.* 'There are yet remaining to us who 'have rejected very many that are ſuper-'fluous, above a hundred differences 'worth obſervation: neither yet is it e-'nough to know theſe differences; but 'the cauſes of each of them are Neceſ-

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ſary to be known, that certain judgment may be given of Diſeaſes; finally, the way of knowing them is difficult, for each difference hath its peculiar way of being known, of which whoſoever is ignorant, he can never well inveſtigate the Pulſe. Then he proceedeth to ſhew how the very names of the Pulſes would affright *M. N. arythmos, erythmos, pararythmos, myouros in unâ vel pluribus pulſationibus, capriſans, impar citatus, æqualis inæqualiter, æqualiter inæqualis, aliæque* (ſaith he) *ſunt differentiæ hoc loco non recenſendæ, ex quibus morborum cognitionem, & prognoſtica deſumimus. And there are other differences needleſs to be here rehearſed, from which the knowledge and Prognoſtiques of Diſeaſes are to be gathered.* Let the Reader now judg how ſhameleſsly unjuſt the Pleader ſheweth himſelf to this deceaſed Author, as well as to others abuſively cited by him. He telleth us again, in a deſart of words, without reaſon or proof, that Paſſion and Dyet may alter Pulſes,

Pulſes, and therefore they are not to be obſerved. May they not alſo alter the eyes, countenance, geſture, reſpiration, temper, *&c.* muſt none of theſe therefore be obſerved? If *M. N.* had read but any ordinary inſtitutions of Phyſick, which always adviſe a cautious attention to ſuch accidents and circumſtances, he muſt have ſcorned to have brayed out ſuch an irrational objection. Yet he here ridiculouſly urgeth it, even with open confidence, and direct claim to that palpable ignorance and pride, which are the true characteriſtical marks of his brother-hood, in their Moonlight of Learning, wherein this Objection ſeemed very ſplendid and taking.

Quiſquis amat ranam, ranam putat eſſe Dianam.

His ill language and impertinent citations againſt *Galen*, in the remainder of his præliminary diſcourſe, I willingly paſs over without reflection, as (I perceive

ceive) he hath done that great Author's works without reading; therefore for want of better knowledge, *Galen* (according to his acute sence) must be guilty of various contradictions, so well as *Hippocrates*.

About the beginning (saith this subtil Æsculapian) *of his Book, De Tremore & Palpitatione, he saith, trembling is an involuntary motion of the parts, yet a little after, he adds, that tremblings have not motion, without the command of the will.* Here is not a word of *Galen* in these idle instances, but gross error by mistakes begotten by some illiterate interpreter; It is true, that he distinguished between morbous and voluntary *tremors*, explicating his notion in these words; πάντα δὲ τὰ τοιαῦτα παθήματα πλημμελεῖς κινήσεις εἰσὶν, ἀπὸ αὐτῶν ὀργάνων, ἀφ' ὧν ὑγιεινόντων αἱ καθ' ὁρμὴν ἐπιτελοῦνται κινήσεις. *All such affections* (*as tremours*) *are præternatural motions of the same Organs, by which in their sanity the* (*natural*) *vigorous motions are performed.* A learn-

ed Sentence, and of much use, on which (if on any) the ignorant Pleader reflecteth, but let me tell him, that it is not contradicted in one Syllable of *Galen*.

In the next place, he will make *Galen* contradict himself, because he saith a Semitertian is continual, and yet sometimes intermitteth. But Sir, doth it not so? Is it not a continual combinated with an intermittent Fever? If not, your wisdom should have taught us what it is.

The next contradiction of *Galen* must be in 13° *Meth. Med.* that the Spleen is nourished with grosser blood than the Liver, and in *lib.* 4° *De usu Partium*, that it is nourished with the finer blood: It cannot be denied, but that he calleth the nourishment of the Spleen ἰλυώδες, καὶ μελανχολικόν, Limous and Melancholy in the 13. of his Method; but how doth that contradict the Doctrine, which he teacheth in his fourth Book *De usu Partium*; if you had read and understood

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that excellent diſcovery of nature, you would have admired this particular paſſage, affirming the ſpirituous and active blood to be the nouriſhment of the Spleen, as well as the Limous and Melancholy, which as it might have ſaved the labour of your recourſe to ſome lame verſion of his Method, for part of his opinion, ſo is it a great Authority for thoſe uſes and functions which ſome Modern Writers have judiciouſly aſſigned to the Spleen. But we know what is the ſole enemy of Science.

Another contradiction he will force *Galen* to make, becauſe the humors (according to his Doctrine) are to be Purged in the beginning, and yet thin humors are crude, and crude not to be evacuated before concoction; but do not all know, that as thin humors are to be Purged in their turgency in the beginning, notwithſtanding their crudity, ſo not without coction at other times? This futility only ſheweth that he is ignorant of the common *Galenical* præcepts and ſafe practice.

But in what contradiction is *Galen* now criminal? He ſaith (ſay you very learnedly) that children have a ſtrong alterative power, and yet they are quickly altered, as well through the moiſtneſs of their bodies, as by reaſon of the weakneſs of their natural power. But, tell me, Sir, in your old womens obſervations, which you ſo glorioully boaſt of in other parts of your Plea, do not Children according to continual experience concoct apace, and are they not notwithſtanding ſoon altered, and fall into numerous infirmities? witneſs their ἄφθαι by humidity, and catarrhs, vomitions from want of ſtrength of ſtomach cauſed by more firm and robuſt ſpirits, Coughs from Catarrhes, and tenerity that cannot reſiſt the coldneſs and aſperity of the extraneous air, and other various infirmities, which you will underſtand, when you have ſtudied Phyſick.

Again, he would force another contradiction upon him, becauſe in his Com-

ment.

ment in *lib. 6. epid. cap.* 1°. he ſaith, that the Nervs are not hollow, contrary to his aſſertions in other places. I know not what *Engliſh* Author hath deceived him, but he may be confident, that there is not one word denying the cavity of the Nervs in all the Comment which he nameth. It is true that he hath theſe terms ἀκοίλια φαινόμενα, which only ſignifie that they are to outward appearance without any cavity, for indeed it is ſo ſmall that his boaſted Microſcope will no better diſcover it, than his conceited abilities have *Galen*'s contradictions.

The next contradiction which he ſuppoſeth to have found in *Galen*, is, becauſe in his Comment on the 23. *Aph. lib.* 3. he ſaith no man can ſtop his own breathing, and afterwards inſtanceth in the death of a diſcontented ſlave by the voluntary impedition of his reſpiration. But *Nicolaus Leonicenus* hath made him here miſtake, by his imperfect tranſlation in theſe words, *Reſpirationem verò nemo poteſt cohibere, neq; aliter datur reſpirandi*

facultas. Whereas the Author thus expreſſeth himſelf. τῆς δ' ἀναπνοῆς οὐδ' ἦρξαι τινὰ δυνατὸν, ὅτ' ἀναπνεῖν ἑτέρωθεν ἐγωρεῖ, concerning the Hyemal diſeaſes mentioned by *Hippocrates*, and ſheweth that other parts of leſs importance than the Lungs may be defended from cold, but they cannot; the air having a direct paſſage to them, whereby they are, at that time of the year, neceſſarily obnoxious to pectoral infirmities: *For* (ſaith he) as I juſtly tranſlate his words, *It is not poſſible that any one can have a command of his reſpiration, or have any other place* (than that of the Lungs) *from whence he may reſpire.* By which inſtance he proveth that they cannot be protected from Cold, being opened by continual motion and diffiation, ſo long as life remaineth. Wherein is any thing of this contradicted by the Story of the Slave?

His next Fancy of *Galen's* contradicting himſelf, becauſe he affirmeth and denyeth Water to moiſten, and quench Thirſt,

Thirst, is as idle and frivolous, as Ignorance it self could have ventilated. The next Smith can teach him, how Water may encrease or extinguish a flame.

His next humor is altogether as Phrenetick; *Galen* supposeth water and wine to moisten more, than water can, yet in another place, that of all moist things, water doth moisten most. A little of *Pulvis antilyssus* would do the Pleader no harm, there is something of the Mad Dogg in this Phlegmatique animadversion, Honey and Wine are detergent, and help water in its remotion of viscous and parched adhæsive matter, Therefore a composition of them is commended, although in his works *De Simpl. Med.* he alloweth water to moisten the most of of any simple. Who ever denyed it?

He continues to instance in contradictions about water (for it is more than probable, that although he hath sometimes visited the Latin Version, that all these misobservations are collected from some one *English* Author) and now the

palpable crime of this great Writer is, that contrary to his other Doctrine, he confesseth in his Comment 1 *lib. de nat. vict. in morb. acut.* 1. *cap.* 40. That water turneth to Bile in such persons as have their Bowels tumifi'd; this is no where in the *Comment*, but it may be ghessed that in some false impression of the Latin for *tum ventris* he read *tumentis*, for there is no other word in the translation that could lead him to such a strange mistake. Secondly, That water is corrupted in a bilious Stomach. How doth this prohibit it's use in an inward *Erysipelas*, or a burning Fever, in which Diseases *Galen* commendeth it? No Law bindeth the Stomach to be alwaies at charge of finding Choler; and he dissuadeth from the use of water only, ὅταν ἡ χολώδης ἐκεῖνη, when the stomach is replete with Choler.

The ensuing prætence to the discloſe of a contradiction, is so extreamly vapid and senceleſs, that I am unwilling to bestow an Answer on it. This plain short

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one is too much. He condemns *Galen* for saying that a *Phlegmon* is not apt to be compressed, and yet that it yieldeth to compression. Therefore may it please his wisdom to learn, that in the beginning, there is a Renitence; in the progress toward either resolution or suppuration, a softness and laxity: This is *Galen*'s mind in the places cited by this Learned Trifler, and every Initiate in Physique or Chirurgery understandeth it. But now in the last place, he triumpheth over a direct contradiction (as he calleth it) in *Galen*, in saying, That persons having the *Iliack Passion*, void their Ordure upwards by Vomit; which he very wisely observeth to thwart his *Comment* on *Aph.* 12. *lib.* 4. where, saith *M.N. He declareth, that nothing contained in the Guts can be voided by vomiting.* Few words will suffice to vindicate *Galen* from this stupid abusive interpretation. The Aphorism on which he excellently commenteth, is this; ὁκόσοισι χοίλιαι λιεντεριώδεις, χειμῶνος φαρμακεύειν

ἄνω,

ἄνω, κακὸν. *It is calamitous for those stomachs to be purged upwards* (*viz.* by vomit) *in the winter, which speedily let slip their meat without any concoction of it to the cause of a Flux.* *Galen* assigning the reason of it, saith, τῶν δ' ἐν τοῖς ἐντέροις περιεχμένων οὐδὲν οἷόν τε δι' ἐμέτου κενῶσαι, *Nothing* (that is to say, in the winter, for he referreth his discourse to that particular season, which the Aphorism intendeth) *of humors contained in the Stomach and Intestines, ought to be evacuated by Vomit.* *Heurnius* (the Author so much applauded by you) agreeth with him in his own Annotation on the same Aphorism: *Pituitosus humor per inferiora viam affectat, cujus vitio hiberna Lienteria potissimum accidit; & bilis hiberna est quodammodo Catarrhopos, nam humorem tunc Anarrhopum fieri difficile est.* 'Phlegmatique matter maketh its way 'downwards, through the fault where-'of the winter Lientery chiefly happen-'eth; Nay Choler in winter is in some 'measure apt to tend downwards; for

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'it is not eaſie for any humor to have a 'tendency upwards at that time. Have not you then made a fair Inference *MN*? *Galen* ſaith, that vomiting from the Inteſtines, in winter, is difficult and dangerous, therefore he denieth it to be poſſible.

A man (he ſaith) *might proceed a great deal further at this rate, if it were worth the while; but this is enough to tire the Reader.* It is ſo indeed, although to proceed at this rate may be eaſie for you, or any other, who hath as much confidence, and as little knowledge, as your ſelf. Yet rather than leave *Galen* thus, you proceed to fine Notions and Fancies concerning Phlebotomy, or Blood-letting, the ſum whereof, you might, in ſtead of a heap of confuſed verbal exeurſions, have ſhortly expreſſed, in laying down this *Hypotheſis*, That the evacuation of the ſpirituous part of the blood, though in a ſmall quantity, leaveth the reſt of the Maſs in a vapid, or as you ſay, *flat and dead* eſtate.

Whereas

Whereas it is fully apparent and evident, that the ſpirituous parts of blood, are more eaſily and copiouſly generated, than any other, the Dregs and *Fæces*, by the prævious fermentation in the Stomach, are ſequeſtred from the Chyle, and naturally excerned, becauſe thoſe active and vigorous particles have left them in their flight to the blood, by the the moſt immediate paſſages. Is it poſſible that *M. N.* ſhould be ſo dull and ignorant, as to imagine, that the ſpirits ſhould not be conſtantly communicated to the Maſs of blood, when the terreous (or otherwiſe) fæculent parts muſt ſtagnate, as a ſediment, having neither the ſame ingenerate aptitude to motion, nor parts ſo ſubtil, as either to paſs through the minute Pores, or enter the narrow Paſſages of the Capillar Veſſels? With theſe the blood conſtantly aboundeth; and of theſe it can, and muſt be continually in a due meaſure deprived; elſe in ſtead of a well-tempered, we ſhould have nothing but an igneous or inflamed Liquor.

Indeed

Indeed how can it be imagined, but that the agile expanſive ſpirits, muſt be more eaſily diſſipated, than the groſſer elementary parts? Is it not demonſtrated by the very nature and notion of fermentation, ſo well as by their ſwift aſcent in all diſtillations? I might inſtance further in the computation of *Sanctorius*, if in ſo clear and allowed a caſe it were not ſuperfluous. Since then theſe ſpirits may be ſafely tranſpired, and as eaſily regenerated, what fear is there of their two great deperdition in Phlebotomy? I ſhall adviſe the unlearned Pleader, becauſe prætended experience is every where his only argument, (if his confidence proceed to any reply to theſe ſudden Animadverſions on his laborious folly) to name (for Proof of thoſe Iliads of miſchief which he feigneth) any one perſon who hath ſuffered by blood-letting in the hands of the rigideſt *Galeniſt*, that is an allowed Phyſician. In the mean time, I ſhall forbear to inſtance how corrupted humors are evacuated oftentimes, with

little

little loss of the spirituous blood, how Scorbutique (although in the Scorby he chiefly condemneth Phlebotomy) are carried away with those spirits, with which they are intimately combinated, and copulated; whereby the vital flame is restored to its purity and energy, and the blood more freely circulating, better enabled both to generate and volatize its spirits. How blood is sometimes copiously evacuated in consumptive and languishing bodies (whereof *Hippocrates* hath recorded a famous instance in one in *Oeneade lib.* 5. *epidem.*) not to their greater debilitation, but speedier and perfecter recovery. How the fluidity of the serous and (if he please) Hydropical part of the mass causeth it divers times to flow through the opened vessels in an immense quantity, to the clearing of the blood from that vapid humor, and making way to the correcting of it's languor and Dyscrasy, many times no otherwise remediable. Many such clear instances might easily be given, and enlarged

larged on, to prove the moderate loss of the spirits no detriment, but melioration of the state of the blood. But this is too much already, in answer to all the Pleader's large extravagant congestion of such precarious suppositions, as seem to elucidate nothing, beside the boldness of ignorance the true parent of his garrulous humor.

Notwithstanding, because the Subject is in some respect different from the rest of his long Blateration on Phlebotomy, I will not pass unobserved his Cynical reflections on Doctor *Willis*. *Conversus hic mundus jàm agit Diogenem*, he beginneth now to snarl and bark at his Master, on whom he hath hitherto fawned, and from whose writings he hath stoln all that is new, and not ridiculous, in his book; Although we may see that he understandeth shifting as well as if he had been already hunted, and escaped his followers; In so many wearisom Excursions, odd Translations, and cunning Disguises, as fill up the vacuities

cuities of his rambling Treatiſe, it is not eaſie for every man to diſcover a plagiary. In this place he declareth his *wonder* (which Moraliſts ſay, is a ſign of ignorance) *that ſo learned a man ſhould allow bleeding* (in the Small Pox and Meaſles) *if there be a Plethory, whereas reaſon muſt needs hold very ſtrong againſt it, becauſe if there be in the Small Pox and Meaſles* (as he ſaith) *a venemous or malignant Miaſma, and an aptneſs in the blood to coagulate, and if the venome cannot be drawn away by bleeding in any malignant Diſeaſe* (*as he ſignifies ſufficiently in the foregoing Chapter*) *nor the congealed portions of the maſs of blood be let forth* (*which in other places he grants*) *I ſay, if theſe things be ſo, I would fain know then, whether that which is emitted from the vein be not* purior pars Sanguinis, *and whether it being drained out of the Body, it be not in reaſon to be expected afterwards that nature being debilitated by its loſs, the venome having leſs of good juice within the veins to control it, muſt needs grow*

the

the more Tyrannous, and the gellied portions become the leſs conquerable, and the circulary motion much more ſlow, and leſs equal.

Now all this goodly ſpeech of the Pleader is founded on his want of knowing what a *Plethora* truly is; at leaſt, what it meaneth, as it is conſidered in a complication with the ſmall Pox, or any other malignant Diſeaſe; for though we ſhould ſuppoſe a real diſtinction between the Plethora *ad vaſa*, and that *ad vires*, it could have no place as it is here underſtood, *viz.* as an Affection, by which the natural ſtrength is ſo onerated and oppreſſed, that it is wholly diſabled from exerting it ſelf in the expulſion of what is noxious and deſtructive to nature; and by which the Veſſels are ſo filled and diſtended, the parts likewiſe of the blood ſo compreſſed and condenſed, paſt all capacity of ventilation, that the Spirits themſelves want ſpace for motion and expanſion, being in danger of ſuffocation by their cloſe compacted bodies, that retain and fetter them. In

this case *M. N.* should inform us what is to be done. Whether the blood shall be suffered to continue thus stagnatizing, and nature left uncapable to extrude the malignity? or whether a Vessel shall be opened to restore the blood and spirits to their motion and dilatation? Common sense might teach him, that the latter cannot be attended with those ill effects, which he weakly præjudgeth; The venom will not have less, but more good juice within the Vessels to control it, which the blood could not in the least attempt, while it was destitute of it's motion and vigorous expansion; the congealed parts must of necessity become the more conquerable, when the spirituous Liquor shall endeavour to move, distract, and disperse them, so well as to expel the fixing venomous particles, by its own bodies, which are idoneously configured, or (at least) some way specially disposed to such an action. And lastly, that the circulation will be more swift and æqual, not-

with-

withſtanding the evacuation of ſome ſpirits, and (perhaps) good blood, then when the whole Maſs wanted ſpace to move at all in that oppletion of the Veſſels.

But he thinketh it not ſufficient to pick quarrels, with ſome particular Doctrines of *Hippocrates* and *Galen*, without aſſaulting and ſtorming the whole Fabrique of antient Medicine, by endeavouring to ſubſtitute new Principles, in ſtead of the long retained and approved ones; Therefore in ſtead of Blood, Bile, Phlegme and Melancholy, he would introduce Spirit, Sulphur, Salt, Water, Earth. The true nature of thoſe Principles, I have neither leiſure nor will to enlarge on, leaving them rather to ſome learned and accurate Writer to examin: Only, that I may not paſs over too neglectfully, the elaborate Follies of *M. N.* I ſhall oppoſe ſome few Particulars to his profound Conſiderations; As, whether any difference or diſtinction can be imagined between the pure Elements of

Water and Earth in the Philoſophy of the *Ariſtotelians* and *Galeniſts*, and the Fundaments of the ſame denomination, or if you had rather, the Phlegme and *Caput mortuum*, among the Chymiſts? If not; (as I believe the antient and modern Principles to be the very ſame) the latter will be ſo far from carrying any manifeſt oppoſition to the former, that neither can be reputed ſo much as in any proper ſubordination, one to the other. Again, whether the antient Philoſophers have not clearly and punctually the ſame Notions and Apprehenſions of *Spirit*, which the Chymiſts more largely ventilate? Then, whether the natures of *Salt* and *Sulphur* were not underſtood, nay explicated, by *Hippocrates*, *Ariſtotle* and *Galen*, though very ſuccinctly, in paſſages here and there occaſionally diſſeminated, without ſuch prolix Deſcriptions, as latter Authors have favoured us withal? If the caſe thus ſtand (as it ſo clearly doth, that Proofs and Inſtances are unneceſſary) it

it evidently followeth that the *supposed* new Opinions are only Paraphrases and Enlargements on the old Text, or at the best, experimental Probations (the Antients appræhending them more by mental abstraction, than Spagyrical or Mechanical separation) and methodical digestions of Truths, heretofore not so obscurely, as curtly and disjoyntly delivered. And though it cannot hence be denied that the later Principles (as they be now accounted) serve to elucidate and explicate the natures of the old received Elements, so on this very ground and reason they cannot be justly supposed, to contradict (as *M. N.* inconsiderately fancieth) or exclude them. Yet further to shew how obnoxious, he that studieth but one Book is to Mistakes and Errours, the most extravagant, I shall be bold to averr, that the new Philosophy of these Principles, wherein it is exorbitant from the Sphere of the antient and approved, is more plausible, than rational and experimented. As may

appear without preſſing the Reader's patience with more than a ſingle and eaſie inſtance in *Spirit*, *Sulphur*, and *Salt*. If it be demanded, how *Spirit* differeth from *Salt*; the anſwer will præſently be, that it is elevated, or extracted from it, and conſequently is found to be a more ſubtil and volatile ſubſtance: But it is not obvious to reply, that in the ſame reſpect, the ſpirituous Sulphur differeth no more, from the common and fixed *Sulphur*, than that it is an Oleous ſubſtance of the compoſite exalted out of it; Why therefore may not the extraction of *Sulphur* be called *Spirit*, as probably as that of Salt, and conſequently ſix Principles be enumerated? Or why ſhould *Spirit*, conſiſting only of the more active and vigorous particles of *Salt* or *Sulphur*, not receive in theſe Characters of Eſſences, prætending to ſo great exactneſs, the known denomination of it's real ſubſtance; and be only tearmed either *Salt* or *Sulphur*, and then ſurely there can be but four Principles. However

ever, there should be allowed a Mercurial *Spirit* or Principle, essentially different from the other two; because we find sulphureous parts in their corruption and excessive, though not total, loss of spirits, to become bitter or raucid, as the saline, in their putrefaction, to acquire an acescence and purgency in its sapor, whereas when the Mercurial spirits, as *Velthusius* supposeth, and nameth them in his Tractate *De Liene*, leave any body imprægnated by them, it becometh, as manifestly appeareth in many Flowers and Fruits, absolutely vapid and unsavoury; But such Experiments will not at all favour the Notion of any Spirit Chymically extracted, as distinct from the saline and sulphureous ones; For all these five new Principles, are owned by the too religious Embracers of them, to be visible, and eminently durable; whereas the Mercurial Spirits (which, I confess, my own dull Conception can take for no other, than some extreamly volatile, tenuious and

aery parts of the ſame *Salt* and *Sulphur*) as is ſeen in the fruſtrated tryals to extract them from the flowers of Borrage, Bugloſs, and others, or the juices of Oranges, Limons and other fruits, are too tender, dilative, and volatile to be collected, or impriſoned in Alembiques, and recipients, but ſtill fly away, and immediatly vaniſh, at their firſt ſeparation from the parts formed and configured for the retention and irretition of them. However, I ſhall not deny but that either *Spirit Saline* or *Sulphureous*, may be called *Mercury* or *Mercurial*, as that tearm ordinarily ſignifieth, but cannot grant them to repræſent any other form, or operation, than what is derived from the *Salt* and *Sulphur*, out of which they are produced. They, who are ſo much devoted to the fancy of an extracted ſpirit, diſtinct from *Salt* and *Sulphur*, might better be referred to the Teſtimony of their own ſenſes, to which the examination will be very Facile and Natural, than either to Au-

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thority or Reaſon; And yet, they cannot want ſatisfaction from an impartial peruſal of what that great Phyſician, Doctor *Gliſſon*, hath ſo fully and judicioully delivered on this ſubject, in the 39. *cap.* of his Anatomy of the Liver, from whom I ſhall tranſcribe ſome few words, as an Apology for my own confidence. *Credant forſitan aliqui, neutrum horum ſpirituum (& Salis & Sulphuris) ad Mercurium pertinere: non primum quidem, quoniam videtur ad Sulphur referri oportere, quod eſt principium pingue, neque etiam alterum, quia fatemur eſſe naturæ ſalinæ, adeóque ad ſalem ſpectare. Quid verò tum fiet de paupertino Mercurio? Iſne è principiorum Chymicorum numero exturbandus? Provoco ergo quemlibet Chymicum, qui mihi oſtendat Mercurium alium diverſum a craſſo Sulphure, Sale, & Phlegmate, præter ſpiritus ſalinos ac Sulphureos.* Until this Challenge be anſwered, I muſt acknowledg my aſſent to what he afterwards determineth. *Some, perhaps, may conceive, that neither*

neither of these Spirits (either of Sulphur *or* Salt) *are to be accounted* Mercury; *not the one, because it seemeth to be duely referred to* Sulphur, *which is a pingnious principle; nor yet the other, because we confess it to be of a Saline nature, and therefore to belong to* Salt: *But what then shall become of poor* Mercury, *must he be thrust out of the number of Chymical principles? I therefore challenge any Chymist whatsoever to shew me any* Mercury *distinct from the gross* Sulphur, Salt, *and* Phlegme, *except Saline or Sulphureous Spirits. Quotiescunque spiritûs fit mentio, tanquam partis alicujus in mistura, nomen id de* Mercurio, *vel* Salino *vel* Sulphureo, *vel utroque, intelligendum venit. Whensoever mention is made of* Spirit *as part of any mixt body, that name is to be understood of* Mercury, *either* Saline *or* Sulphureous, *or both of them.* What I have briefly animadverted on these five supposed principles, is without the least intention to detract from some Learned and Judicious admitters of them, but only

only to observe the temerity and credulity of *M. N.* and his inexperienced brother-hood, who commonly imagine all to be apodictical and infallible that is owned by any one Author, whose fortune it is, to be the term of their Studies, and their reasons; Neither hath any thing more than the Pleader's emptiness (notwithstanding his numerous, misconstrued citations) made me approve of the proverbial *Italian* Litany, which prayeth deliverance from the man, that readeth but one Book.

Before I part with the Pleader, It may not be amiss to examine briefly his querulous reflections on the carriage of Physicians, in their debates and controversies. And, in the first place, I must tell him that it is but ignorance to call those expressions calumnies, which are but the effects of, perhaps, some innocent passion arising from diversity of opinion; which hath been too much shewn by the Controverters of new opinions on either side. But by none more than the Inventers

ters themſelves, whom *M. N.* judgeth to have been ſo barbarouſly treated; for theſe are reſolved to ſtand up for their own; and eſteem him no better than a Wolf or a Tigre, that ſtriketh at their new-born brat. So that *Scaliger's* complaint is alwayes in ſeaſon, *Exerc.* 297. §. 1. *Sapientum ſententias oppugnare paratius eſt unicuique, quam ſuam tutò alienis committere judiciis. We are more prompt to oppugn the opinions of the wiſe, than to commit our own ſoberly to other judgments.* For if *Paracelſus* have felt the too ſevere perſtrictions of ſome zealots of antiquity, he hath not been behind hand with them in good language (as *M. N.* will ſoon diſcover, at his beginning to view his works) I will not ſay, that he began the quarrel, by publiſhing his Doctrine with no leſs peremptory attempts, than præſently to convince, or, if he fail'd in that, to undervalue, all the judgments of the world. His inſtances of the hard meaſure, which *Tycho Brahe*, *Galilæus*, and *Carteſius* might wrongfully receive,

are

are wholly idle and impertinent, ſerving only to entice his Reader into a fancy, that he hath peruſed their works, becauſe he hath heard their names. Were they Phyſicians who raiſed the Storm againſt him? or, Can he think it juſt to charge the guilt and crimes of all Societies in the world, on corporations of Phyſicians, who deal with matters of a diſtinct nature, and only in the compaſs of their own Sphære? Now, as for *Van Helmont*, what hard Quarter was given him? The Pleader ſaith, *he was revil'd as an Enthuſiaſt, or a Mad man*, and becauſe he addeth, that he hath taken pains to underſtand him. Let him tell us, whether *Van Helmont* do not lay a direct claim to Revelations, and ſolemnly own the reception of his new Doctrine from private inſpiration? I ſhould be extravagant to cite any paſſages in his Book, to prove what every one knoweth, that hath ſeen them, eſpecially to one who prætendeth to have ſo induſtriouſly examined them; although, if he were tryed, I doubt, he would

would hardly have the favour of a *Legit. Helmont*, I must needs say (notwithstanding his weight of judgment in other matters) was so light and airy in these fancies, that, if I mistake him not much, he confined all Medical knowledge, to the brains of *Enthusiastiques*, and was so bold with the Sacred Text, as to form, *Altissimus creavit Medicum*, into a sence appropriate to these fantastical Tenents. I have not read any Author that hath called him *Mad man*; But it is well known what treatment other Physicians have received from his Courtship. If he were not as ingenuous, as judicious in his Characters of *Hippocrates*, I think, that *M. N.* himself were not more Sceptical in his language, though he hath been more ridiculous in his aspersions.

But to come to his *Gigantean* argument against Societies of Physicians, his instance in the condemnation of Sir *Theodore Mayerne*, and *Quercetan*; I cannot see what he would prove by it, but because too much rigour was once used by

by the faculty of *Paris*, therefore all ſuch Corporations are to be abolished? a pretty Fanatick inference, which will ſerve as properly to overthrow any other Authority, that can be eſtabliſhed in the world. Nay, to deſtroy Mankind, becauſe they may erre, and Nature it ſelf, becauſe it may be deficient in the means to its end and deſign. The intention of that noble faculty (for only the barbarouſly uncharitable can judge otherwiſe) was, doubtleſs, to ſuppreſs novelties, untill they were experienced to be conſonant to truth; yet if their crime was as great (as *M. N*'s aggravations would repræſent it) by what contagion muſt it neceſſarily propagate it ſelf to all other Societies? The ſame Sir *Theodore Mayerne*, who was condemned at *Paris*, was approved and allowed at *London*; And not barely ſo, but made Fellow, and afterwards Præſident of the College there; And it had been but juſtice and honeſty in this careleſs Pleader, to have exempted from his

his criminous imputations, this venerable Society, eſtabliſhed by the Laws of our own Nation, who never perſecuted any, or refuſed to approve any, except ignorant, dangerous, or deſperate Practitioners. *Negat ſibi, qui, quod fieri non poteſt, petit.*

And thus I leave this illiterate Writer in the Mire of his opprobrious Language and Railings, ſomtimes againſt clear and ſelf-evident principles, as, *Contraria contrariis curantur*, &c. Otherwhile againſt all allowed Phyſicians, rational Proceſſes, and experienced Medicines or Remedies; and all this, with as little ſhew of argument, as of modeſty. If the clamours and oppoſitions of every idle perſon, that calleth for a *reformation* of Phyſick, ſhould be regarded, we ſhould conſume our whole time like *Domitian* with his Fly-flap, or *M. N.* with his Microſcope, only on Vermine, and ſuch corrupt ſtuff. Wherein the Art of Phyſick is yet to be altered or advanced, there are living (God be praiſed)

praiſed) perſons judicious to obſerve, and zealouſly induſtrious to improve and conſummate. But as *M. N's* prætended Maſter *Paracelſus* well ſaith in *Epiſt. antè Labyrinth. Cuilibet fanatico præconi ſi auſcultare velimus, ubinam tandem finis aut veritas impetrabitur?* However I have ſwept away the Spider's Web, becauſe I perceived the poiſonous animal was hidden in it; which hoped (though groundleſly and ridiculouſly) ſo to ſcatter it's infection, and venome, like the Fiſh *Sepia*, as to reduce Phyſick to reputed darkneſs, and confuſed uncertainties. The fruſtraneous deſign of the Pleader (if we may believe himſelf) is only this, that there might be a liberty allowed in the profeſſion of Phyſick, a promiſcuous liberty, contrary to the Laws of the Land, nay contrary to the Laws of Nature, *viz.* That no courſe ſhould be taken for the defence of men's Lives, againſt the temerarious Invaſions of Error and Ignorance; eſpecially in this Age of Atheiſm and Cruelty, for

which no man hath undertaken the præ-
ſcription of any *Medela* to the Pleader
and his Brethren; I might add, in dan-
ger of Practices againſt the Goverment,
which by that liberty might be diſſemi-
nated and contrived. The ſame Præ-
text which in the late Rebellion was a
Maſque to deſigns of Allegiance and Fi-
delity (as the worthy and Learned Do-
ctor *Brady*, Maſter of *Cajus* College in
Cambridge, according to his own Rela-
tion to me, fully experienc'd in his many
Loyal Negotiations) may now as eaſily
hide the face of the more cautelous
Treaſon and Conſpiracy. I am not wor-
thy to tender thoſe many preſſing and
irrefragable reaſons to the publique,
which muſt at laſt induce (not to ſay
more) the endeavours of Authority, to
ſuppreſs and exclude by ſome new and
effectual Laws (if ſtrict execution of the
preſent ones be not found ſufficient) that
ſwarm of Deſperadoes and Canibals,
which feed and live on the bodies or
carcaſſes of their miſerably deluded
Neighbors.

To

To *M. N.* I shall only add, that, notwithstanding my brevity, and unusual Method, taken to avoid his Clouds and Showers of words, and endless repetitions, if there be any thing of matter or substance in his tædious Treatise, that hath escaped my observation, let him be pleased to give me notice of it, and he shall receive his Answer by the next Post. For I shall not appræhend my self concerned to demolish a structure of obscure tearms, signifying nothing but their own Insignificancies, or to persue an empty Scribler through a Wood of Extravagancies, and groundless Calumnies.

And so I take my leave of the Learned Pleader, with this Apology.

Det ille veniam facile, *cui veniâ est opus*,

FINIS.

MVSEVM
BRITAN
NICVM